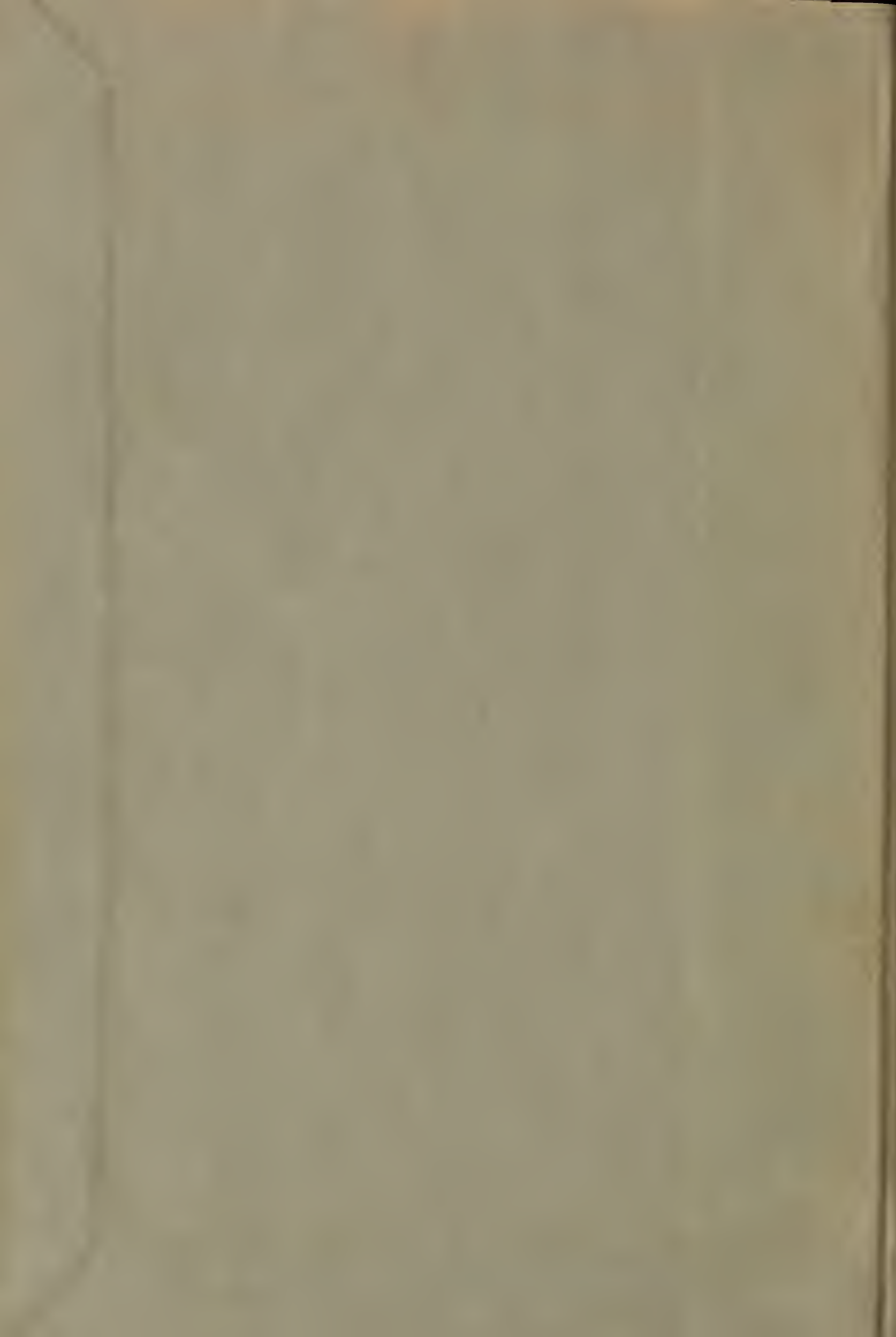




the Chaplain



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in Correctional Institutions**

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**NOVEMBER-DECEMBER
1968**

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A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

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Back Cover: Our Christmas Greeting to you. Photo by Tommy Mitchell Studio

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Editor's Notes

PEACE ONLY TO MEN OF GOODWILL

JOHN MILTON wrote imaginatively that on one occasion the world's warfare was momentarily suspended. The implements of war were idle and "the trumpet spake not to the armed throng" on the morning of Christ's nativity. Such a timely truce of God, if its occurrence could have been verified, would have become a proud boast to the military for all time. Yet, even such an act of solemn recognition would not have altered the fact that peace among men is conditional, contingent, and fragile because of human selfishness and perversity.

Every man's social peace is contingent upon the restraint and goodwill of other men, brothers, neighbors, and distant strangers. An individual may know the peace of God as a personal possession but he alone cannot insure that all his human relationships will be peaceable even by a most indomitable spirit of goodwill. The wisest exhortations for peace acknowledge this melancholy limitation. Holy Writ says that a man should live at peace with all men, to the extent that such peace is dependent upon him. Max Ehrmann puts it: "As far as possible without surrender be on good terms with all men." The necessary and legitimate cost of true peace is undoubtedly somewhat more than many men are willing to pay, but it does not require the surrender of righteousness and justice.

The Christmas message of peace for a strife-ridden world was and is conditional in its social application. A just and lasting peace can be realized on earth only among men of goodwill. Every man is in truth the keeper of his brother's peace.

THOUGHTS ON PEACE

Peace at any price. — Alphonse de Lamartine

Not peace at any price but righteousness at any cost. — T. W. Manning

Peace if possible, but the truth at any rate. — Martin Luther

Peace is always easy to achieve — by surrender — John Foster Dulles

A bad Peace is even worse than war. — Tacitus

I prefer the most unfair peace to the most righteous war. — Cicero

Peace is not absence of war; it is a virtue, a state of mind, a disposition for benevolence, confidence, justice. — Spinoza

Peace is the possession of adequate resources. — Anonymous

"Blessed are the peacemakers" is, I suppose, to be understood in the other world; for in this they are frequently cursed. — Benjamin Franklin

All men desire peace, but very few desire those things that make for peace. — Thomas á Kempis

—A.R.A.

QUOTES

My friend, if you are going into the Christian ministry, go, not because you are contented with the ecclesiastical status quo but because you hear the hour strike for another reformation of the church of Christ. — Harry Emerson Fosdick.

No man is free who is not master of himself. — Epictetus.

It is when a people forget God that tyrants forge their chains. — Patrick Henry.

I took him to hear my friend Dr. Zacharias of the Reformed Church. As usual, the General went to sleep at the beginning of the sermon, and a very sound slumber it was. His cap which he held in his hand on his lap, dropped to the floor, and his head dropped upon his breast. The prayer of the congregation did not awaken him, and only the voice of the choir and the deep tones of the organ broke his sleep. — Henry Kyd Douglas in *I Rode with Stonewall*. The incident relates to Stonewall Jackson's attending church in Frederick, Maryland.

Christianity in Red China Today

Christianity has been driven underground. The witness is no longer in public worship

AUGUST 8, 1966, marks a decisive stage, at the official level, in the attitude of "new" China to the subject of religion.

On that day was adopted the "Decision of the Central Committee of the Chinese Communist Party concerning the Great Proletarian Cultural Revolution," the Sixteen Points of which are the charter, so-to-speak, of the present revolution in China. The policy, strategy and momentum of the ideological upsurge that engulfs China today needs to be understood in the light of the contents of this document. Its principles and ideas are already the life-blood of many millions of young Chinese, and the "Quotations of Chairman Mao" are the textual extracts that vindicate and vitalize the policies unfolded in the Sixteen Points.

Visitors to China before the summer of 1966 may have experienced the tremors of "socialist reconstruction,"

but not the earthquake of the great proletarian revolution. When a quarter of the world's human population is so caught up, it is folly not to try to grasp the significance of what is happening—both for good and for understanding.

Secret Worship?

It has been reliably estimated that a few decades ago China had a total Christian population approaching six million. The church was rapidly establishing itself, was indigenous, with its own leadership, seminaries, literature, organization zeal, and following. At its fourth serious attempt in history it seemed at last that the gospel of Christ had been accepted by a sufficient corpus of the people of China to ensure its continuance and spread as an integral part of the life of the nation.

Institutionally this is so no longer. Christianity, along with all other religious philosophies and faiths, is

being ridiculed, suffocated, and driven underground. This is not to say that there may not be many thousands, even hundreds of thousands, who remain believers and worshipers in the secret of their own hearts, but the survival-value of traditional Christianity is rooted invisibly in the mind and spirit of Christians individually and in private fellowship together. The witness is no longer in public worship and outward observance. Catacombs do not have to be places; they can be a state of mind.

Meeting Challenge

The third paragraph of the opening section of the "Decision" of 8th August, 1966, reads as follows:

Although the bourgeoisie has been overthrown, it is still trying to use the old ideas, culture, customs and habits of the exploiting classes to corrupt the masses, capture their minds and endeavor to stage a come-back. The proletariat must do the exact opposite: it must meet head-on every challenge of the bourgeoisie in the ideological field, and use the new ideas, culture, customs and habits of the proletariat to change the mental outlook of the whole of society.

This may read like some innocuous generalization to a Westerner, but to the Red Guards and revolutionary rebels of China it is a declaration of purpose. Interpreted ideologically, it means that all trace of thought and practice out of line with Marxism-Leninism and Chairman Mao must be eliminated. This means, for the Cultural Revolution, that anything that has not moved with the political changes since 1949 is to be regarded as "old" ideas, "old" culture, "old"

customs, and "old" habits.

Into these categories fall Confucianism, Buddhism, Christianity, and Islam. Thus all temples, shrines, monasteries, and churches suffer the same fate, irrespective of their heritage, beauty, contribution in the past, or even the loyalty of their adherents to the national effort and progress. As in Russia a half century ago it is, among many other things, an attempt to obliterate religion.

Illustrations of Closed Churches

IN FIVE major cities I have recently visited—Peking, Shanghai, Tsinan, Harbin, and Hangchow—I saw a number of churches. Most were closed. One or two were being used as schools—as, for example, in Tsinan. In nearly every case they looked as though they had been locked for months, a deserted look, yet untouched except for "big character posters" on the door or entrance.

Some looked in excellent condition, as though they could be reopened tomorrow, though bereft at the moment. Many stand as symbols of an age of faith and fellowship that was.

Some have disappeared—as, for example, one that stood in a great square in Harbin until the Cultural Revolution broke out. It has been totally dismantled, and where it stood is now a very tall square tower used to relay news and propaganda from 6:30 A.M. till 11 P.M., just outside the hotel. No need to set the alarm here. The relay is utterly punctual at 6:30 A.M. with the song "East is Red" on the very spot where one probably heard "Thy kingdom come" or "Glorious things."

Some Orthodox churches stand

conspicuously large, well-sited and distinctive. Guides and interpreters tended to the evasive if one asked if they were open and if one could attend. Sometimes they said, "Yes, but only for Chinese." It proved impossible to get to church to worship, as one expected.

Cemeteries and graves are disappearing—even in the countryside. One used to see them on roadsides and hillsides. They are now regarded as wasteful of space, superfluous, and reflecting untruth. Cremation is being encouraged. Ashes can be kept in urns at home, if so desired. Conservation often gave one an easy opening and I would ask: "Do you believe in life after death?" There was instant scorn every time. "We are concerned with life on earth. There is no after-life."

One afternoon I was walking down a mountain near Tsinan with a guide-interpreter. I mentioned how much I had enjoyed the stillness and the beauty of the view from the old Buddhist monastery we had just visited. "It is a monastery no more. It belongs to the people," she said. This was very true; hundreds were enjoying it.

I wonder what contribution Buddhism had shown us from Universal Truth, I asked. "None," she declared. "Only Chairman Mao understands Universal Truth." Could not the Buddhist philosophy have taught us something about inner peace, or the principle of non-violence? "Certainly not. Revolution is our aim and purpose." The mountain was not as still as it had been.

Surely, I suggested, is not Love fundamental to Universal Truth, the love of God for men, and man for man. I had asked for it, and I got it.

"I Hate Bosses"

"When I first went to school and was very young, I believed in universal love. But I have learned better. There is no such thing. For instance, I hate..." (I could tell what was coming. It is always the same formula.) "I hate the Top Party Person in authority taking the capitalist road. I hate all bosses, landowners, and reactionaries."

The "Top Party Person" is, of course, Liu Shao-chi, the President of China, who stands over against Chairman Mao in the minds of hundreds of millions of Chinese. He is the chief target for attack, and symbolic of all resistance.

"But do you not believe in trying to think well of a person even if you do not see eye to eye with him, and even if you think there is something wrong in his nature or outlook?" This was impossible. To hate the sin and love the sinner was Western deviationism (casuistry in Chinese is probably a complicated character.)

So we agreed to differ: Christians could go on believing in a change of heart if they had to, but China had other means of realizing the same end—quicker and more telling. I could believe that. We were back to politics at every stage in the conversation. This was typical of many a conversation. It was something that we were able to discuss so freely, even at meetings arranged with Red Guards.

Sunday is still the day when most people have their day off, but not a day of religious significance. Nor is Friday of any account to Moslems. Indeed there is practically no outward evidence of religion in any shape or form, and it hits one forcibly when

one reaches airports on the way home to encounter once again the full assortment of professional religious attire, be it Buddhist monks, Catholic nuns, bearded rabbis or Western clergy. They are not to be seen in China at the moment, for China is enforcing (what has always been her inclination) a secular society.

On one occasion a Red Guard was explaining to me how important it was to rid the country of all old myths, superstitions, and practices, and purge the nation of ancient idolatries. He was toying with a beautiful porcelain as he spoke. On it was a dragon and a phoenix, the first the symbol of an emperor, the other his queen. They were dancing to each other. Portraits of Marx, Engels, Lenin, and Stalin stared at us from the wall disapprovingly. Chairman Mao on a wall by himself looked more benevolent.

I drew attention to the design on the mug. "Yes, it will take a long time to change all this," he admitted.

Familiar Sound

In a provincial capital a male guide we had for three days always began his daily reading of the red book with the words: "As our Chairman Mao has taught us, we are bound to say . . ." It sounded uncommonly familiar. One was forced to wonder how near one was to the influence of the "household of faith," at times.

Any realistic evaluation of the state of affairs in China must also take into account a very sober and challenging aspect of the cultural revolution. China, for hundreds of millions, is caught up in a dynamic purpose such as countries rarely experience except in times of crisis, war or want. Behind this purpose is a degree of idealism,

the vision of a just society (the dictatorship of the proletariat over all the forces of exploitation, greed, and self-interest), and an elation akin to evangelistic fervor.

In some senses it is tantamount to a "religion." The Chinese are the "people of a book," prepared to study its principles daily, both individually and in groups or organizations. Unquestionably they draw inspiration from its study, and know how to quote from it to support their decision-making. The book fires their willpower in a phenomenal way, and this cannot be ignored. In however distilled and over-simplified a manner Chairman Mao has expressed it, and however juvenile it may read to sophisticated minds in the West, it speaks to the masses for whom it was intended, and is capable of being transmitted by them into action and drive.

Four Characteristics of the Present Attitude

FOUR characteristics dominate the present attitude of countless Chinese:

1. In spite of Chairman Mao's warnings not to be arrogant, complacent or self-righteous, the Cultural Revolution has generated a belief that China has a monopoly of truth and that all nations ought, therefore, to look to her for an answer to their problems.

2. A reluctance to hear about what is happening in the outside world, except what can be used in support of China's leadership and claims. This again is nothing new in China's history.

3. An ever-mounting hostility and

antagonism towards the major powers, especially the USA and the USSR, by both of whom China feels frustrated, exploited in the recent past, or threatened today. This is tragic for the future.

4. A policy of world-wide incitement—of driving a wedge between peoples and their governments, of

weakening national loyalties, and of preparing the way for international revolution. No historian, no lover of China and the Chinese, no one who has lived in the country and left some of himself behind, no one who can see positive facets in the present upsurge, can yet be sanguine about the future.

END

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AT YOUR SERVICE

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For further information write: Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, Ind. 47401.

Many Christians who work in the arts and mass media have long expressed the need for a professional fellowship that would foster communication between the seemingly isolated Christians in these fields; support a more effective witness to the secular community; and counsel and inspire young people who are considering these areas of Christian service.

Jerome Hines, Metropolitan Opera Star and devoted Christian, is one of the leaders in this movement. Persons interested should write for detailed information to: Fellowship of Christians in Arts, Media and Entertainment, Chester Springs, Pa. 19425.



Try a Holiday Workshop

By Ruth McKelvie

THE period between Christmas and New Year's is one of finishing up the holidays for many people. For some it is a time of almost complete exhaustion with hopes of recuperation after the hubbub of preparing for the holidays. Often the holiday spirit dies on Christmas Day, with a faint revival that results in a last and final lick at the old year that has become the dizzying custom of celebrating New Year's Eve.

For children, however, the fun and excitement are over on Christmas Day. There are, of course, days of vacation left, in which to play with toys, but the thrill and excitement of Christmas often ends with December 25.

Wouldn't it be a good idea to make Christmas last a little longer? How

great it would be to keep the celebration going longer—at least until New Year's Day. Other countries sustain Christmas holidays longer than does the United States. For instance, in countries south of the United States, Twelfth Night, or Three Kings' Day is the time when gifts are given. Religious celebrations fill the days until Three Kings' Day. Gifts are given on Twelfth Night because it is believed that the Magi arrived in Bethlehem on that day rather than the day accepted in our traditions.

Since December afternoons can be long and dreary even for the most resourceful, the Chaplains Section at Fort Belvoir, Virginia, decided to conduct a workshop for school-aged children in the first through sixth



Finger painting was a messy but popular pastime with the children during the Fort Belvoir Worship 26-29 December 1967.

grades. The workshop was conducted from 1:00 to 4:00 p.m., and was a combination of religious services (to remind us of the significance of Christmas), films (to vitally portray the beautiful stories of Christmas), handcrafts (to give the children opportunities to produce something with their own hands) and refreshments (to renew energy and quiet the kids down before sending them home).

Schedule

The schedule was as follows:

- 1:00-1:30 p.m.—chapel services conducted by chaplains
- 1:30-2:45 p.m.—crafts
- 2:45-3:45 p.m.—films
- 3:45-4:00 p.m.—refreshments

The only part of the schedule which needed revision was the refreshment time. A half-hour was too long. The

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kids started to get restless, leading to behavior problems, so we increased the crafts period to one hour and fifteen minutes. This suited the children quite well; some of them did not want to stop what they were doing just to see a film. It was encouraging to discover that children would prefer to create something than to be entertained. If anything, the afternoon proved to be too short for most of us; there was so much to do.

Chapel Services

The reason for celebrating Christmas so often gets lost in the secular pageantry of Christmas, so it was decided to begin each day's activities with a chapel service. Christmas carols, which are hardly heard after December 26, were sung at each service. The message of the good news of Christmas was told by each chaplain in his



Clown Hammond Hobbs fascinated the children. Here he is blowing up a huge balloon for the eager kids.

presentation to the youthful congregation. The prayers and reverences of the church were communicated each day. The message of God's great gift to men in Jesus Christ was presented simply and beautifully. Lines of communication between children, chaplains, and the chapel were strengthened by starting each day's activities in the chapel.

Crafts

Simple crafts, not requiring a lot of adult supervision, were used. Beanbags, plaster of Paris paperweights, finger-paints, paperbag puppets, place mats, snow-painting were some of the crafts enthusiastically pursued. The children were encouraged to make up stories to tell about their puppet friends. Inexpensive materials worked upon by eager hands provided much satisfaction, especially when a guaran-

teed-to-please beanbag emerged. Articles were taken home as they were finished. Some children were able to produce a record number of articles for "little "brothers and sisters at home."

Films

Films portraying the Christmas story and those emphasizing children's participation in the holy event were used.

Adult Help

Adults were asked to give whatever time they could to the workshop. An afternoon, the entire four days, or just a few hours were equally welcomed. One woman decided she would be able to come each day. She was of invaluable help in preparing refreshments and assisting in the crafts supervision. Several women donated full afternoons to the project. Some came during the busiest time: the crafts period. A lot of faith went into planning the program: one never knows how many people will be around a military post at Christmas. Our prayers were not in vain, for we averaged one adult for every ten children. Volunteers came from the Protestant Women and Youth of the Chapel and from the Non-Commissioned Officer's Wives Club. All the activities were informal enough so that pre-workshop training sessions (which were out of the question during the busy pre-holiday season) were unnecessary. The workshop had many of the features of a daily vacation chapel school, except that there were no formal classroom sessions.

Special Activities



Another favorite of the children during funtime was imaginatively playing with paperbag puppets as shown here.

In case adult help did not materialize (a needless fear, fortunately), we thought it would be a good idea to plan one or more afternoons that would require only token supervision. One afternoon we took the children on a trip to the post airfield. They were taken through several helicopters and planes, and were told a little about each. Several of the staff at the airfield assisted in supervising the children, so a lack of adults (one woman called in sick just before we left) did not hamper the day's activities. The only disappointment voiced by the kids that

day was that they didn't get a ride "to Vietnam." No accounting for taste!

On the final day of the workshop, two clowns from a local Shrine organization came to entertain the children. This proved to be the exciting and happy conclusion to the workshop.

Throughout the entire workshop, the religious aspects of the program were emphasized through formal religious services and informal association of Christian child and Christian adult.

END

MAKE YOUR CARD A GIFT OF LOVE

Have you selected your Christmas card? If not, Lit-Lit has three new cards for this year. Batic Madonna by Artist G. Raman of India; Wonder by Zambian artist Emmanuel Njama; Trust by Egyptian artist Ramsis H. Botros. They are available in boxes of 25 at \$2.50 per box.

Funds are used to help literacy education and Christian publishing overseas. Over a half-million cards were sold last year. To order write: World Literacy and Christian Literature, P. O. Box 180, New York, N.Y. 10010.

The Role of the Chaplain in Correctional Institutions

THE PROBLEM of crime is as old as man himself, for it began with the first family on earth. Whatever the form and organization of the past social groups, whether composed of family, cult, tribe, village, or nation, the problem of criminal act and the wrongdoer has been serious. How may crime be stopped? What must be done with the offender? These questions have been asked often and the answers have given shape to new laws. Authorities have faced the alternatives of taking the guilty person's life, hurting him, taking away his possessions, humiliating him, imprisoning him, or attempting his rehabilitation. All of these emphases have been attempted at different stages in the history of our nation. They are still being faced today as crime continues to rise, and as yet the best way to deal with prisoners has apparently not been discovered. Therefore, imprisonment in some form or other will be used for years to come.

Imprisonment did not become a typical method of dealing with offenders until the Middle Ages, for previously more harsh ways of punishment were the rule. Even though the philosophy behind imprisonment was crude when compared with modern methods, it was a great improvement over earlier procedures. It was clearly understood for several hundred years that the imprisoned person was placed in confinement mainly as punishment. He was cut off from all normal contacts and was expected to do penance—to make peace with God for his sinful actions. Some jurisdictions still use imprisonment primarily for punishment.

From the early days of punishment by confinement the institutional rules were occasionally relaxed enough to permit brief visits to the prison-

EDITOR'S NOTE: All chaplaincies operating within governmental structures are confronted with certain similar operating principles and problems. This essay dealing with chaplaincy procedures and rationale in the correctional field was presented in its original form in October 1967 to the Baptist Joint Committee on Public Affairs, Washington, D.C.

ers by ministers. These infrequent visits continued as the main means of religious coverage for prisoners until comparatively recent times. It was in the early nineteenth century that ministers began having a more definite role in dealing with those who were incarcerated. The work of the chaplain is, therefore, both old and new. Its roots are firmly fixed. Men of all ages have most often been able to express their tender feelings toward one another. It is Jesus, however, who lifted the concept of love to the highest order possible, for in his teachings love assumed a new dimension. Jewish leaders had said that normally love's object should be a relative, neighbor, or fellow Hebrew. But Jesus clearly stated that this was far short of godly love which includes everyone, even enemies.

The stress of this godly kind of love was not only given the new dimension to include all people, but also was given a new basis. Man's love is to be shown in *kind* and *degree* to the love which God expresses for man. "A new commandment I give to you, that you love one another; even as I have loved you . . ." (John 13:34). This new kind of love is unique, unqualified, and selfless. It is a revolutionary kind of love that is to be put into acts of service to persons. An illustration of this is found in Matthew 25:31-46. Jesus was under the shadow of the cross, but his concern was for others. He explained that all nations would be gathered together at the last Judgment and individuals would be selected for eternal life or for eternal punishment. The basis for determination will be whether they have been on mission for Christ to the hungry, thirsty, naked, sick, imprisoned, the stranger. The passage does not warrant the conclusion that one may obtain salvation by a doctrine of works, but rather says that kindness to the poor and needy should be a manifestation of devotion to God. This emphasis is summarized by the two great commandments: "You shall love the Lord your God with all your heart . . . soul . . . mind. . . . You shall love your neighbor as yourself" (Matthew 22:37-39).

This, in essence is what the Southern Baptist minister attempts to do as he enters the institutional chaplaincy as an arm of local Baptist churches. As a representative of God and his denomination, the institutional chaplain seeks to lead the persons under his spiritual care toward Christian ideals, but more especially to a vital relationship with God through Jesus Christ.

THE EMERGING CHAPLAIN'S ROLE

The first full-time chaplains were generally not able to provide full-time spiritual ministrations for the prison population. The position often included such duties as the library, parole cases, or social work, but the concept of a chaplain for the prisoners began to take shape. The significant work of the nineteenth century religious reformers, and that of the Pennsylvania Quakers, did much to aid the developing concept. The influence of the reformers and Quakers was clearly felt as the important place of religion was given official recognition in the 1870 Declaration of Principles by prison leaders. This declaration said:

Of all reformatory agencies, religion is of first importance, because most potent in the influence on the heart and life. We have a profound conviction of the inefficacy of all measures of reformation, except such as are based on religion; pervaded by its spirit and vivified by its power. In vain are all devices of depression and coercion, if the heart and conscience, which are beyond all power of external restraint, are not touched.¹

Following this declaration the role of the chaplain continued to develop to its present status.

Normally the chaplain of today is able to function freely as the representative of God and organized religion. It is only an exceptional situation where duties other than those of the chaplain are required of him. Chaplains report that they generally enjoy proper status, staff position, and cooperation from the administration. In this setting the chaplain has the opportunity to lead inmates toward an awareness and acceptance of Christian truth.

Opportunities for Service

Today there is an evergrowing number of positions in federal, state, and local correctional institutions. The chaplain is employed and paid by the institution.

The process of employment is not always the same for the different institution as one might expect. In one situation the prospective chaplain may apply directly to the institutional executive who has the power to employ. Another correctional system may have turned over the screening of the applicants to a chaplaincy committee made up of local ministers or chaplains. Some state governments have agreements with Councils of Churches and they screen applicants, make nominations, and will in some situations supervise the chaplain. At other times the denominational chaplain commission representatives form a committee to screen, nominate, and give loose supervision and/or counsel.

It is very difficult to give an idea of the salary a minister might expect in a correctional chaplaincy position, for there are so many variables to consider. Generally, however, the chaplain will have a salary equal to that of other ministers in the same area. His salary and future increments will

usually be in keeping with the scale for other professionals with comparable academic training and responsibility. Chaplains enjoy all employee rights in regard to promotion, vacation, insurance, sick leave, and retirement. Some institutions will furnish the chaplain a house, car, and some food items in addition to the base salary.

Qualification and Standards

In the earlier days of correctional institutions there were no standards regarding the training or qualifications of a chaplain. The volunteer ministers who were used as chaplains were normally expected only to be ordained, with or without formal training. In the majority of institutions today this situation has been remedied.

Standards have been set by state and national organizations and include personal qualifications, education, experience, and denominational endorsement. The most generally accepted requirements today are: graduation from college and seminary, at least two years pastoral experience, ordination by and in good standing with his denomination as evidenced by denominational endorsement from a national convention office, personal fitness for institutional ministry, an awareness of group inter-actions, and one year clinical pastoral education.

The qualifications and standards for the correctional institution chaplain are necessarily high today because of the growing need for those in this ministry to recognize, understand, and be able to deal adequately with troubled people. It is particularly required that the chaplain know something of the emotional and spiritual strength and weaknesses of persons in his care. He likewise must be able to communicate the message of Jesus Christ in a wholesome and meaningful way so persons will respond to religious faith in a positive, healthy manner. This calls for self-understanding on the part of the chaplain, constant development of his methods, the ability to recognize and deal with his limitations, and make best use of his resources. The successful correctional chaplain should have a fundamental personal strength which is derived from God. This is an integral part of his role.

It is most important that he realize the external variables of his position as well, for the sociological term *total institution* may be applied to many correctional settings. Often those in the institution are treated as though they are different, special cases, abnormal, and they know it. One of the basic social arrangements in normal life is that most people sleep, play, eat, and work in different places, with different people, and without the same central authority or overall institutional plan. A main feature of total institutions is that these normal barriers are broken down.

If the chaplain fails to tailor his program and activities to this real situation he limits his ministry from the beginning. His opportunities are not the same as those in a local church. In some ways the opportunities are greater or less, but in all areas the work is generally more intense.

THE RELIGIOUS PROGRAM

Facilities and Equipment

There are very few institutions which have chapels that were constructed for the purpose of worship alone. In most cases a room, empty building, or other such space will be developed into a chapel. Often it is a makeshift arrangement and does not suit the purpose at all. It is here that the chaplain's ability to develop plans and lead others to see their worth will be evident. A typical correctional institution is a small city, with all the abilities to construct and repair usually found in a community. The chaplain can lead toward the development of a beautiful chapel, for he will often have experts in his congregation, as well as shops and maintenance personnel of the institution.

Many institutional chaplains do have beautiful offices and some have attractive chapels, for the facilities need not be drab and lifeless looking. The chaplain can lead in repairs and alterations that make for bright and functional facilities. To bring about worthy improvements in the physical plant usually means skilled leadership of the staff and personnel of the institution by the chaplain.

Worship Services

There are many opportunities to provide services of worship within the total institutional program. In addition to the usual Sunday services the resourceful chaplain often will schedule short daily services of a devotional type, and mid-week services. The goal is not merely to multiply the number of people attending worship, but to allow for subjective and objective experiences with God. The subjective aspect is needed for people to realize their guilt and need for cleansing; the objectiveness is necessary for a sense of forgiving and healing.

If worship is to reach the desired heights the chaplain must make adequate preparation just as in a local church setting. In anticipation of his sermons he will do well to visualize anew the members of his flock; he should attempt to predict the potential response to each message; and he needs to study the best manner to develop each message. Usually straight from the shoulder, simple messages, dealing with matters relevant to the people are well received. Talking down to institutionalized persons is resented.

Persons in correctional institutions always seem to enjoy singing. This is no doubt one of the main attractions of the typical chapel service. They do not know a large number of hymns but they gain inspiration from communal singing. The chaplain always does well, however, to lead the worshippers to learn new hymns occasionally.

The chaplain will attempt to involve some of his charges by placing them in positions of leadership in worship services. This calls for careful consideration and the prediction of possible results before assigning

positions to prisoners, however. There are numerous ways whereby prisoners may be involved in worship services, such as, providing special music, leading in responsive readings, giving personal testimonies, sharing ideas and insights, distributing hymnals and other materials for worship, etc.

Religious Education

The religious education ministry can be one of the most effective parts of the whole institutional program. The realistic opportunities in this area of the chaplain's work are vast and largely untouched. The resourceful and ingenious chaplain may promote an endless number of religious education activities with value.

In the development of the religious education ministry the chaplain will take particular care that the activities are designed to meet the individual needs and promote growth. A main objective of religious education will be to lead each person to face himself and God honestly. The opportunities for an individual-centered ministry are enormous. The well-developed religious education program will meet needs as nothing else in the correctional institution program.

Pastoral Care

The pastoral ministry of the chaplain is the outreach of the chapel program. In the area of worship and religious education, persons come to the chapel and chaplain for the most part. This is somewhat true of the pastoral ministry also, but it is through this means the chaplain goes out to reach people for God.

Depending on the institutional policy, the chaplain may have an interview with each person shortly after his arrival. If this is held, the admission interview is for the purpose of obtaining information concerning the person's religious background and present influences of religion on his life. But at the same time the chaplain will evaluate the religious needs of the person in relation to the total institutional program. He does not regard this merely as a means of obtaining statistical information. While this is necessary, an even more important purpose is to lay the foundation for pastoral relationships in the future.

The widespread and growing requirement of clinical pastoral education is a recognition of the increasingly large place of the counseling ministry. It is an especially important aspect of the correctional chaplain's role. The method of counseling will depend upon the chaplain's basic orientation, but as a part of his counseling the chaplain will incorporate such principles as acceptance, self-determination, sacredness of the individual personality, support, empathy, reality and the like. Since counseling is thought of as a longer duration and deeper involvement into the personality than interviews, the clinical team approach is best. Working in this manner the chaplain cooperates with the social worker, psychologist,

psychiatrist, and other staff members who may be working with the individual prisoner. Staff meetings to share information and decide on primary and secondary roles are vital to the clinical approach.

The chaplain will realize that one of the first qualities of his leadership is the respect, consideration, and concern he exhibits toward institutionalized persons. For this reason he frequently visits throughout the institution wherever people are at work or play. He pays particular attention to those who are low in morale, discouraged, and are having a difficult time adjusting to the institution.

The value of visitation for building better relationships cannot be overestimated. The chaplain comes to the people who feel most helpless, who face tragedy, are bereaved, have suffered disappointment, or in other situations of need. He comes to each representing the unchanging, eternal God to bring hope and understanding, the message of salvation and healing of soul, the message of concern for the total individual.

Administrative Activities

There is always a certain amount of administrative activity. In some respects the chaplain perhaps finds this new and different from his former ministry in the local church. For example, many relatives of prisoners write him, he may be required to submit admission interview summaries, render progress reports on persons with whom he works, make recommendations, in addition to other routine administrative duties. Staff personnel of the institution often are severe in their criticism of the chaplain in administration. This is due to the fact that the chaplain does not always consider this an important part of his ministry. Yet he should view this aspect of his work as one demanding thoroughness, care, and efficiency.

Community Activities

The correctional chaplain has an opportunity to play an effective role in the civilian community because of his work and experiences. It is always desirable for him to contact local religious and other leaders. Especially it is helpful and of advantage for him to make contact with associational and state convention personnel, for they are interested in working with and knowing Baptist chaplains who are near them. There is much interest in correctional work on the part of local churches and civic organizations and the chaplain can be a valuable resource person and speaker for these groups. Many chaplains are able to involve persons from their institutions in community activities also. This is often seen as an aid in keeping the persons from becoming institutionalized.

Coordination Is Necessary

The chaplain soon learns that he is not the religious program, but the staff person who develops, guides, coordinates, and acts as the primary

leader of the religious program. He, as the representative of God, has the best opportunity to lead people to God and religious ideals. The chaplain should guide other members of the staff to see that the religious program should be of interest to all staff personnel, however. Even the best equipped chaplain can be completely thwarted if the assigned personnel do not recognize their important role in the religious program. Other staff members by their attitudes, feelings, language, and actions, can largely negate the religious program or else make a wholesome contribution. It should become an obvious fact that all persons who come into contact with the institutionalized person will have some effect of religious significance. Therefore, the chaplain needs the interest and support of the staff and administration, and likewise must give his interest and support to the other activities of the institution as well.

AUTHORITIES VIEW THE CHAPLAIN'S ROLE

Authorities in the field of corrections have made comments concerning the role of the chaplain as they see him. Some of these are valuable in pointing to strengths and weaknesses in the fulfillment of his role, and often the failure to communicate successfully his accomplishments in their most favorable light.

Joseph E. Ragan, long-time warden of Joliet-Stateville Prisons has said:

The prison chaplain is essential for the proper conduct of any prison. Leave religion out of the prison and you might as well throw away the key on the men confined. No amount of education, vocational training, or physical work will be effective without the practical acknowledgment that this must be animated by character building and religious motivation.²

Joseph W. Eaton, professor of social work research and sociology, University of Pittsburgh, has commented after extensive research in administrative changes in prison, especially studying the California system:

Religious services are the oldest treatment service in prison. Before 1944, chaplains were the only well entrenched service with a reform orientation. . . . Former inmates ranked religion as third important among prison treatment activities.³

Alfred C. Schnur, professor at the School of Police Administration and Public Safety, Michigan State University, reflects:

Chaplains are usually expected to spread themselves too thinly. In a sense they have the choice of doing a little for many or much for the few.⁴

Frank Loveland, former assistant director of the United States Bureau of Prisons, gives his opinion of the chaplain's role:

Although provisions for church services in a dignified worshipful atmosphere and a program of religious-education classes add much to the institutional climate and to the treatment program generally, it is in the area of

religious counseling that the chaplain undoubtedly makes his greatest contribution to the correctional process and to the individualization of treatment.⁵

J. Bernard Gates, a prison warden, and himself a minister, summarizes his feelings about the important emphasis that is needed: "I would not minimize the preaching and the teaching, but in prisons, nothing can ever surpass the friendly approach of the chaplain."⁶

Sanger B. Powers, director of the Division of Corrections for Wisconsin, takes a similar view to those stated, but adds:

Were I again a warden, I would want my chaplain to feel a responsibility to help keep me and my staff from becoming hardened, from thinking of prisoners as "fish" or "cons" rather than people in trouble with themselves and the world in which they live. . . . I would want in short and in a sense, to have the chaplain help "keep me honest," to be my conscience, my alter ego, to keep me from being smug and complacent, to keep me humble and to never let me forget that while I may not have the best paid job in the world, I have one of the most important in the sense that I have an opportunity for service to my fellowman that few people can ever hope to achieve.⁷

Barnes and Teeters, long-time respected as authorities in the field of corrections, take a more cautious view than the other cited:

Serious attempts to evaluate the effectiveness of religious work among prison inmates have never been made. Success has been too often assumed. However, many concerned chaplains have recently given much thought to their work. It is debatable just what the chaplain can or should attempt to accomplish in prisons. . . . At the very least he can provide opportunities for worship and spiritual guidance; at best, he can offer to the prisoner a kind of acceptance and a possibility for growth beyond the potential of any other member of the prison staff. The prison chaplaincy, while of some promise to an enlightened criminology, is in need of adequate evaluation and increasingly realistic standards of preparation.⁸

It is seen from these quotations of authorities that generally the chaplain's role is viewed in a favorable light. In most situations he comes to a setting with a wholesome opinion of his work already established. It is good, however, that some chaplains and administrators look with caution and call for continuous evaluation of the role and more specific preparation.

SPECIAL CONSIDERATIONS

The Team Approach

The term *team approach* is normally described in the correctional literature as the best method of viewing and dealing with individuals within the institution. There is enough overlap and congruence in the social, psychological, and theological realms to keep conflicts between staff members to a minimum. But the chaplain sometimes needs to realize there

are those areas where he is not competent, just as there are those questions which make the social worker, psychiatrist, or psychologist uncomfortable. It is encouraging to note that the inter-disciplinary relationships have come to receive increasing study by local and national organizations, as well as individual institution staffs.

These developments are of great importance, for of all those on the correctional staff, the chaplain may be said to occupy a unique position for providing professional help to prisoners on a one-to-one basis. He has the advantage of his ministerial status with the prisoner and the staff, and he is usually the one to be least identified with any punitive aspects of the whole situation. While he is associated in the minds of some with the authorization figures of life, the present-day chaplain is more often seen as a permissive, non-judgmental, and understanding person. He can, therefore, use his role to the distinct advantage of the inmate. The contributions and successes are limited only by the chaplain's time, training, willingness to use his abilities, his cooperation with other team members, and the participation of the inmate.

The emphasis for the chaplain to operate as a full-fledged member of the team of professional staff members stands in direct contrast to the approach of most chaplains in times past. The chaplain can no longer be an island in the midst of the institutional program, blissfully ignoring and often working at cross-purposes with all others on the staff. He must, in fact, because of his belief in the uniqueness of human personality, help the emphasis of treatment to reach all parts of the institution.

Respect for Personality

To follow this basic principle the chaplain marks off each inmate from every other person in or out of prison. Each person as created in the image and by the power of God, must be accorded the full dignity of human personality. This is a reaction against former days when ministers who served as prison chaplains were more concerned with the number of prisoners baptized and the perfunctory performance of ritual duties, than in considering the lawbreaker as a fellow human being. This means that the chaplain sees each prisoner as a person in his own right who is involved in a unique set of social, environmental, spiritual, physical, and emotional forces. His situation requires that the chaplain see *him* and *his* setting if any lasting help is to be given. It is certain that the circumstances of his present life and troubles may be quite similar to others, but the comparison must stop short, for no one prisoner is exactly like any other. Each prisoner, then, must be thought of as a new person with unique problems, personality, strengths, weaknesses, and conditions, but yet a child or potential child of God.

Freedom

It must always be realized that whoever the prisoner, whatever the

prison setting, however skilled the methods used, the problems of life still belong to the prisoner. They do not belong to the chaplain because the prisoner shares problems with him, nor can the problems be assumed by the institution. The right to participate in rehabilitation programs and to determine the extent of that participation is the individual's alone. The temptation to assume the position of omnipotence is always present, not only for chaplains, but in all the helping professions. For this reason some chaplains feel it necessary to give the inmate forceful advice, to persuade him even against his will, to do what seems right and best to the chaplain.

The principle of freedom, however, says that if a person is to be helped with his problems, whether they are spiritual, social, physical, psychological, or any other, he must involve himself as an active participant in the helping process. It is only when a person recognizes the need for help and change, and wants to set about in a process leading to that goal that any significant help can be given. No pressure or persuasion from external sources can make his decisions for him. In the helping situation the prisoner must be allowed the freedom to be an active participant, to the end that he comes to face the demands of life more effectively because of his voluntary acceptance and use of available aid. The chaplain helps to clarify and perhaps point out alternative courses of action, cooperates with and uses other institutional resources, but the prisoner must make his own decisions after having considered all factors.

Privileged Communications

For the inmate to participate in the religious program, and especially in the process of religious counseling, he must feel within himself that the chaplain is not only competent, but completely trustworthy. Unless he feels this, he will not lower defenses or come to reflect deeply on internal and external forces that move and mold him. The chaplain must, therefore, by direct and indirect means, assure the inmate that the content of formal counseling sessions will be regarded as confidential. This means that the individual will realize that what he tells the chaplain will not be discussed outside the confines of professional relationships, and then only when it will be of further help to the inmate. Confidentiality of this sort is the premise on which all who do counseling base their work. Ministers universally agree that the counselee's welfare comes first, yet are sometimes notoriously labeled as violators of this principle. It is especially tempting for the prison chaplain to tell about the worst criminals of the century and his intimate knowledge of them. At the same time it is often at the expense of the inmate's confidence. Breaches of confidence are without excuse.

There is a higher type of confidence of which the chaplain as a minister must be aware. Confidentiality, as described above, needs to be distinguished from the right of privileged communication which the inmate may choose to exercise. This is far different from the normal confidence of the

counseling session. A general rule which the chaplain might follow is that any communication made to him in his capacity as a clergyman or spiritual confidant, or as a formal act of religion will be considered as privileged. Prisoners often avail themselves of the right of privileged communication concerning facts pertaining to their past actions. Such communications must be held inviolate by the chaplain unless the prisoner voluntarily allows him to disclose them. This places the chaplain in a position of sometimes having to achieve a balance in the matter of confidential communications, privileged communications, professional relationships, loyalty to the best interest of the prisoner, loyalty to the institution, and his own sense of well-being. All of this requires the chaplain to view his counseling role with conscientiousness, honesty, frankness, prayer, personal courage, faith, and personal devotion.

CONCLUSION

A summary of the correctional chaplain's role reveals similarities and differences when compared to the role of other ministers. In his counseling the chaplain uses most of the fundamental concepts often employed by other professionals on the staff. But even here there are differences of a distinctive nature.

In all his dealings and relationships to the chaplain, the prisoner comes to the chaplain with some measure of realization that he is conversing with a man of God. The relationship they form is predicted on the theological background, experiences, and beliefs of the chaplain. The relationship, therefore, ultimately points to God. The communication between the chaplain and a prisoner is distinctive in that the words, resources, office, and general surroundings are related to church, religion, and God. Yet most chaplains in the correctional field give no indication of wanting to make men submissive to church, religion and God, except by their own free will. The ideas of permissiveness, choice, and freedom are often more related to the chaplain's role than to that of any other staff member.

Correctional chaplains may be seen as those who are most anxious for men to love God, but to do so out of the genuine responsiveness of their own hearts. Theirs is a role which cannot be fulfilled adequately by any other members of the staff. For the chaplain alone has the status, position, and training to do the job that is needed in ministering to the spiritual needs of prisoners.

NOTES

¹ Albert Morris (ed), "What's New in the Work of the Church and Chaplain in Correctional Institutions?" *Correctional Research*, Bulletin No. 11 (Boston: United Prison Association of Massachusetts, November, 1961), p. 3.

² Joseph E. Ragan, *Inside the World's Toughest Prison* (Springfield, Ill.: Charles C. Thomas, Publisher, 1962), p. 199.

- ³ Joseph W. Eaton, *Stone Walls Not a Prison Make* (Springfield, Ill.: Charles C. Thomas, Publisher, 1962), p. 128.
- ⁴ Alfred C. Schnur, "Current Practices in Correction: A Critique," *Legal and Criminal Psychology*, ed. Hans Toch (New York: Holt, Rinehart & Winston, Inc., 1961), p. 314.
- ⁵ Frank Loveland, "Classification in the Prison System," *The Sociology of Punishment and Correction*, eds. Norman Johnston, Leonard Savitz, and Marvin E. Wolfgang (New York: John Wiley & Sons, Inc., 1962), p. 193.
- ⁶ J. Bernard Gates, *The Warden Views the Operational Contribution of the Chaplain*, Proceedings, 83rd Annual Congress of Correction, American Prison Association, 1953.
- ⁷ Sanger B. Powers, "The Role of Chaplain on the Institution Treatment Team," American Correctional Association, *Proceedings, 90th Annual Congress of Correction* (Denver, Colo., 1960), pp. 197-98.
- ⁸ Harry Elmer Barnes and Negley K. Teeters, *New Horizons in Criminology* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1959), p. 495.

AN IMAGINARY LETTER FROM PAUL

By Russell Moore

Dear Sir:

Doubtless you remember the invitation you extended to me to come over to Macedonia and help the people of that part of the world. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are several things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is a station or a circuit. This is important as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I might as well tell you frankly that I cannot think of accepting the call.

There is another important item that you overlooked in your brief and somewhat sudden invitation. No mention was made as to the salary I was to receive. While it is true I am not preaching for money, there are certain things that need to be taken into account. I have been through

a long and expensive training, in fact I may say with pardonable pride that I am a Sanhedrin man, the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea as to the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose grade would be a serious matter. Nor can I afford to swap dollar for dollar, as the saying goes among the Apostles.

Kindly get the Macedonian brethren together and see what you can do in the way of support. You have told me nothing beyond the implications that the place needs help. What are the social advantages? Is the church well-organized?

I recently had a fine offer to return to Damascus at an increase of salary, and I am told that I made a very favorable impression on the church at Jerusalem.

If it will help the board at Macedonia you might mention these facts to them; and also that some of the brethren in Judea have been heard to say that if I kept on, in a few years I may have anything in the gift of the church.

For recommendation write to the Rev. Simon Peter, D.D., Jerusalem. I will say that I am a first class mixer and especially strong on argumentative preaching.

Solicitously yours,
PAUL (D. D.)

QUOTES

LOVE: The most dangerous thing you can do is love. The world isn't ready for it. Greed it can manage. Lust it can understand. Hate it thrives on. Meanness makes it go around. But the world is enraged by love.—John F. Fry, First Presbyterian Church, Chicago.

TRUTH: The fewer the voices on the side of truth, the more distinct and strong must be your own.—Channing.

OBEDIENCE: It is necessary that he who commands well should have at some time obeyed.—Cicero.

PEACE AND JUSTICE: There are times in history when people prefer peace to justice.—John H. Herz.

BIG QUESTIONS: Where is the life we have lost in living? . . . Where is the wisdom we have lost in knowledge? . . . Where is the knowledge we have lost in information?—Chorus from *The Rock* by T. S. Eliot.



PREACHING CLINIC

JAMES T.
CLELAND

A Dickensian Christmas

IF YOU have not yet prepared your Advent series, there is still time to make use of the suggestion offered in this column for the Sept.-Oct. Issue, because the First Sunday in Advent does not turn up until December 1. So, to your business.

However, it may well be that some of you are not interested in a four-sermon series mounting to a climax in a non-sermonic service on Christmas Day or Christmas Sunday. You just don't like series. Moreover, your congregation so varies from Sunday to Sunday that there would be few likely to be present for all five staves of *A Christmas Carol*. Despite what was suggested in the last paragraph of the last column, you still want to preach a full-length (20-25 minutes?) homily at that well-attended Christmas morning

service. Can I suggest a way of still making use of Dickens' little masterpiece which would supply the major content of the message, which would still be Christian, Christmas, in emphasis? I think so. That's my job.

The General End of such a sermon would be to revitalize: to make vital again something that was once real. The Specific Intent would be to help the congregation to become post-spiritual Christians like the regenerate Scrooge. Now there are at least two different ways in which the structure may be developed: one by the almost classical Textual Expository method, the other by one of the patterns—Diagnosis and Remedy—of the Topical Expository method. Each assumes that the Gospel, a valid good word from God, is found in the *Carol*. In

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order to keep this column within the editorial bounds, I shall have to refer you to the Sept.-Oct. issue for detailed and page references to the *Carol* per se.

* * * * *

THE TEXTUAL EXPOSITORY SERMON.

Title: Fellow Passengers

Introduction

A short sketch of Ebenezer Scrooge of "Bah! Humbug!" fame from Stave I.

I. *Exegesis* (The "Then")

What was wrong with Scrooge? He was a loner rather than a lover. Therefore, he could not be a Christian, because its kind of love requires more than the self—and God—as the object of love. There was an exclusive self-centeredness about him, focused on his bank-book, on the countinghouse, on business. Marley called him "Man of the worldly mind" (29).

Then thanks to the Ghosts of Christmas Past, Present, and Future, he was both wooed and scared into rejoining humanity: the Cratchits, the portly gentleman who was collecting for the poor, his nephew's family. His epitaph, pronounced in life, eventually was: "He knew how to keep Christmas well" (166).

II. *Exposition* (The "Always")

What eternal truth lies at the heart of this story? Scrooge was brought to a conversion experience by three constantly used means of salvation. (Yet, remember that all three may not be applicable to each and every person en

route to a first, or a renewed, commitment to God and his Christ.) The first is memory, a constant reservoir of inspiration in both Testaments and in the long witness of the centuries. The second is an awareness of the present, gazed at without either rose-colored spectacles or dark glasses, but with an other-directed objectivity, which interweaves truth and love. The third is *timor mortis*, especially death in an un-understood, anonymous isolation. Scrooge overcame that by taking his place again in the human race. Then he discovered to his laughing (154) joy, that he had no fear of the past, the present, and the future, but decided to live in all three, allowing recollection and an awareness of the contemporary scene and the fact of death inspire and control his behavior. "He went to church" (160). He found a happiness which was blessedness. And, down the centuries, others say "Amen" to that triple action of the messengers of God.

III. *Application* (The "Now")

How does the congregation keep Christmas, today, on our base; at sea; in Vietnam; anywhere? Are our fellow worshipers as lonely as the pre-spiritual Scrooge, though, maybe, for other reasons: distance from home; difference in rank and status; fear of today and tomorrow? Then talk to yourself and with them about Scrooge's nephew's simple, yet eloquent, Christmas creed (8-9): "a good time: a kind, forgiving, charitable, pleasant time. . . . God bless it!" Fill these adjectives with content, until your listeners discover, with surprise and acceptance, that we are all bound together in the bundle of life, fellow-passengers to the grave" (9).

Conclusion

If the thought of what Christmas means could make Mrs. Cratchit drink to the odious Scrooge's death (97-8), then the birthday of the Christ is truly mighty to save!

* * * * *

THE TOPICAL EXPOSITORY SERMON

Title: The Holy Ghosts of Christmas.

Introduction.

A case-study of the unregenerate Scrooge (3-6).

I. *Diagnosis*

A. *Symptoms:*

1. In re his nephew (6-11): Sarcastic.
2. In re portly gentlemen (11-14): Brutal.
3. In re Bob Cratchit (17-18): Cold.

B. *Cause*

The deadly sin of avarice (18, 64-68): the inordinate love of wealth, which 1 Timothy 6:10 declares to be "the root of all evil things." Cf. Jesus' comments on the dangers of concentration on riches. It is a cupidity which begets greed and leads to rapacity. Scrooge is avarice become flesh, a most self-centered flesh. The old Scrooge was a self-made man who certainly worshiped his creator.

II. *Remedy.*

A. *Theory*

There is another way to live, the Christian way, which unites, almost identifies, us with folk, at all levels,

around us. For affirmations of this, read:

1. Nephew (8-11)
2. The Ghost of Marley (32-33)
3. Cratchits (97-98. Cf. 115)

"Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business" (33).

B. *Mode of Treatment*

1. Recall (Past)
2. Truth-Love (Present)
3. Fact and Interpretation of Death (Future)

Conclusion

The redeemed case-study of the Introduction in Stave V. Just read about this breathless, chuckling, recklessly-generous, irresistably pleasant convert, who went to church, and to his nephew's, and bought a coal scuttle for Bob Cratchit, and raised his salary, and became a second father to Tiny Tim, and, with a laughing heart, knew how to keep Christmas well.

But, better than that, tell about the case study whom *A Christmas Carol* renovated: Charles Dickens himself. In the *Book-of-the-Month Club News* for November, 1967 (32), Monica Dickens, the author's great-granddaughter wrote this:

"As a solution to his money problems, which were still growing, like his family, the book was a failure. As a culmination of all he wanted in acclaim and love and emotional involvement both with his story and its readers, the *Carol* was a triumph. It changed his own nature, because he found that he believed in the moral as he gave it life. It changed his image before the world, for better or worse,

by linking him forever indissolubly with Christmas.

“It even changed the world’s attitude to Christmas. The vague angelic command of Goodwill to All Men became a practical earthly possibility. The once purely religious festival became (again for better or worse) a universal jamboree of giving and getting. Even the language of the English-speaking world bears witness every year to ‘the greatest little book in the world.’

When we say: ‘Merry Christmas!’ we are merely quoting Charles Dickens.”

What do you think of that for a redeemed case-study as the denouement of a Diagnosis and Remedy sermon?

* * * * *

And God bless you, every one, at Christmas and all the year.

END

THE LITTLEST CHRISTMAS

By Ralph Seager

There must have been beetles and bugs and bees
Watching the Light come into the stable,
For Christmas came to all degrees,
And even the littlest life was able
To sing, to fiddle, to be a drummer,
Now that Winter was touched with Summer.

The moth, that butterfly of the night,
Was the first to turn the manger-glow;
“Out of darkness into light,”
This is the law that moths would know,
And life came in on the breath of wings
Ahead of angels, shepherds, and kings.

The cricket, touching his one-string lute,
Was the first to finger a hymn of praise,
While the ant and beetle were bowed and mute
Before the Baby’s winsome gaze.
And the firefly, circling above the bed,
Lit the first halo around His head.

—From *Cup, Flagon, and Fountain*.

Wake-Brook House. Used by permission.



CIRCUITING. Senior Chaplain CDR James D. Reid of the USS *Bon Homme Richard* (CVA-31) is lowered from a H2E helicopter to the deck of the destroyer USS *Floyd B. Parks* (DD-884).

Fleet Circuit Rider

By Donald Grantham

ON THE afterdeck of the destroyer *USS Floyd B. Parks* a signalman crosses two red hand flags and 50 feet above the pitching deck the twin jet H2E helicopter slows to a hover.

A small knot of men gather under the helo as a cable drops to within a few feet of deck.

Dangling from the end of the cable is the Protestant Chaplain, CDR James Reid, 45, of San Diego, Calif. He is assigned to the attack aircraft carrier *Bon Homme Richard*.

It's Sunday in the Tonkin Gulf and like the old-time circuit rider the chaplain is going from one place to another holding services. Bringing men to God

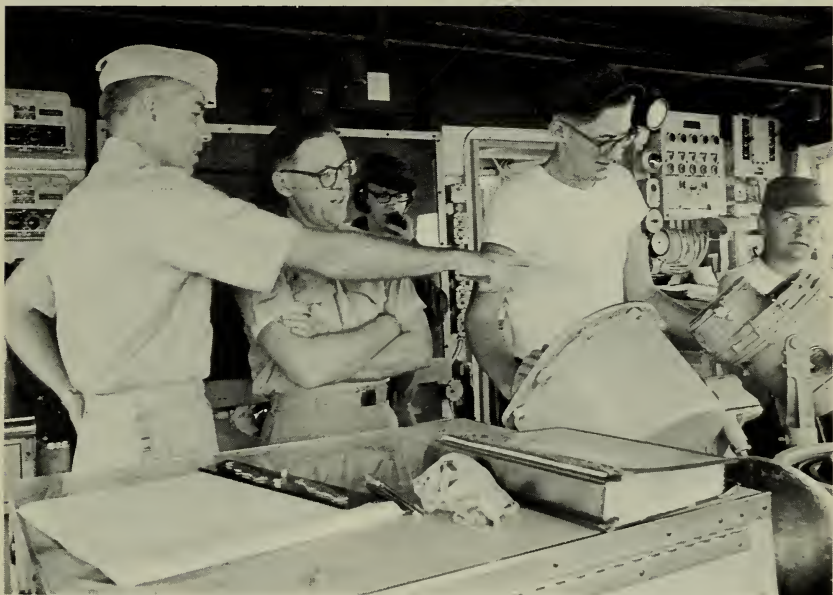
and God to men is the chaplain's job in the Tonkin Gulf.

As the helo makes a tight arch in the sky and heads back to the carrier, Reid turns and heads for the small drone hangar on the fantail of the destroyer. Here, he will conduct Protestant services for the destroyermen.

"The job of a Navy chaplain at sea," said Reid, "is not too different from that of the average pastor, priest, or rabbi in a small town in the States. We travel a lot more though, and our church is wherever we can find the room."

Reid is the senior chaplain on the *Bon Homme Richard*. His assistant is

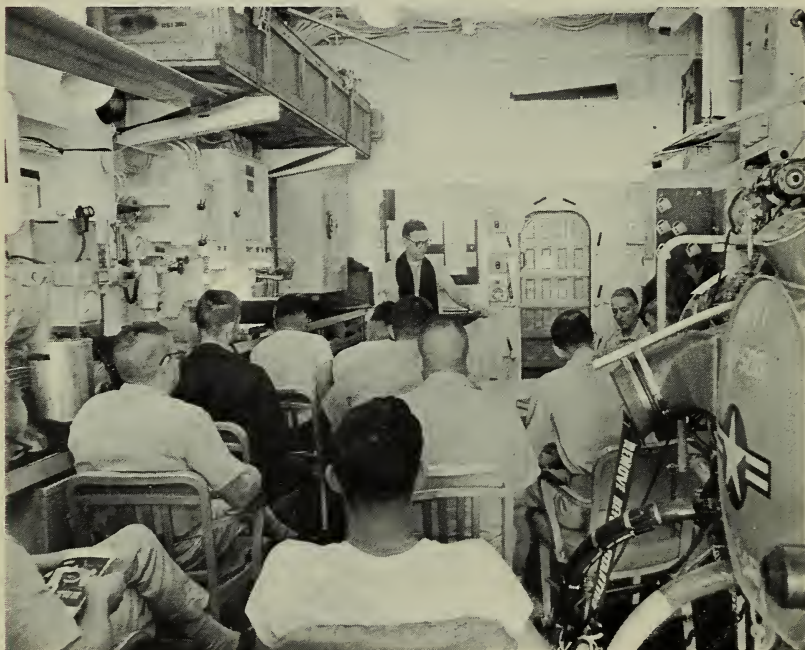
VISITING. Commanding Officer CDR G. Morton Neely (left) of the *USS Floyd B. Parks* explains to Chaplain Reid how the ship stays on course by using the navigational aids. Seaman Charles DeGross is at the helm.





ASSISTING. Chaplain's Assistant Charles F. Thompson helps CDR James D. Reid, CHC, USN, on the aircraft carrier *Bon Homme Richard* (CVA-31) in the Tonkin Gulf.

WORSHIPING. In the drone hangar of a destroyer of the Seventh Fleet in the Tonkin Gulf, Chaplain Reid holds a worship service for seamen.



a Catholic chaplain. They hold services for the 3,000 men carrier crew plus the men on the smaller support ships.

The chaplain's day starts early and ends late. In the morning he handles all the mail addressed to the ship that requires action by the chaplain.

A part of each morning is set aside to hold religious instruction for the men and to talk with them about personal problems.

Much of his time is spent responding to Red Cross messages. Some bring good news to the men; more often the news is bad. One of the jobs of the chaplain is to inform the men of his ship of these Red Cross messages. Then he helps the man arrange emergency leave if warranted.

In the afternoon one can find the chaplain touring the ship seeing and being seen. Like a small-town minister he visits people where they work. He talks with men on the hangar deck of the aircraft carrier, pilots in their ready

rooms, or patients in sick bay.

"The multi-faceted conflict in Vietnam," Reid said, "confronts men with many problems they don't normally have to contend with."

He said it is very satisfying to counsel these men, many of whom were only boys a few months before, in their moments of sorrow or anxiety.

"Real counseling requires compassion and sharing the burdens of these young warriors," Reid said.

The evenings are devoted to private appointments with the men to talk over their personal problems or hold religious training.

At ten o'clock every night one of the two chaplains aboard *Bon Homme Richard* holds evening prayer.

"The day of a chaplain at sea is busy and varied," says Reid. "We don't object to 16-hour days. Men at war need their God as much as their weapons."

END

SIX MISTAKES

Here are six mistakes that men often make:

1. Nursing the delusion that individual advancement is made by crushing others down.
2. Having a tendency to worry about things that cannot be changed or corrected.
3. Insisting that a thing is impossible because we, ourselves, cannot accomplish it.
4. Refusing to set aside trivial preferences in order that important things may be accomplished.
5. Neglecting development and refinement.
6. Failing to establish the habit of saving money.

—Anonymous

The War Behind All Wars

THERE IS much being said about the Vietnam war these days. It is being negotiated in Paris, cursed on campuses across the country, defended in magazine articles and by people who feel a necessity about the conflict, and certainly dissected, paraded, and explained by our presidential candidates who are just now getting into full swing. In the midst of all this talk I feel that there is yet something to be said about war. We are told that there will always be wars and rumors of wars, a fact that certainly appears to be true but not just in Vietnam or China or Detroit or Watts. No, the real war, the most protracted, concentrated, vicious war in the history of the world is carried on in each of us as the forces of evil lay siege to God's children. This is the force which is capable of taking away from man all tenderness, all love and compassion and replacing it with lust and hatred and violence.

This enemy is truly dangerous not alone because he possesses great power but also because he is a master at deceit, coming to us frequently dressed not in accord with his true nature but disguised as pleasure or gain or excitement. Then he leads us ever so gently to that point of final reckoning: hurt, tears, aching, longing, regretting, death! This war though is far from futile; this enemy certainly not undefeatable. We lose ground only so long as we foolishly assume that we shall, through sheer force of will prevail. The tide of battle shifts only before the onslaught of him who recognizing the true nature of the adversary, struck the one blow of significance. The blow of divine love! Brought before us in him called Jesus the Christ by name. He knew intimately the meaning of separation, having left his Father to come among us. He knew loneliness . . . rarely having a place to lay his head, despair . . . as his people turned against him, fear . . . as he faced the spikes of the cross and for a brief moment wondered if there could not be another way. He was attacked deeply and viciously, died horribly and shamefully, and yet through the grace of God his Father, rose powerfully that we might stand firm in this war against evil and in His name be victors. Such is the true source and meaning of love, the true depth of mercy, the eternal intention of God for us!

END

The CHAPLAIN

BOOK NOTES

From the Ashes of Christianity by MARY JEAN IRION. J. B. Lippincott. 1968. 191 pp. \$4.95.

You get something of the nature of this book from the author's opening remark in her "Preface":

Christianity was a great religion. It has been over for a hundred years now; whatever the twentieth century knows of it can only be thought of as a lingering unreality preserved in the church.

Now that Christianity is dead, Mrs. Irion wants something new and different to arise. She asks the Christian church to make the journey "from Sunday school to Samuel Beckett and beyond into a Post-Christian church. A church humanistic, naturalistic, nontheistic."

It is a tribute to our free way of life that Mrs. Irion can be published, even though we disagree with what she says.—L.P.F.

The Preacher and His Models by JAMES STALKER. Baker Book House. 1967. 284 pp. \$2.95.

It is amazing that present-day preachers feel it worthwhile to go back to a series of lectures given in 1891. That year James Stalker of Scotland gave the Yale Lectures on Preaching. But it is a tribute to Stalker and what he said that this series has been reprinted by Baker. In speaking of the preacher's models, Stalker points to Isaiah and Paul.

America at War. The Home Front, 1941-1945. Edited by RICHARD POLENBERG. Prentice-Hall, Inc. 1968. 175 pp. \$4.95.

The editor has brought together in this book contemporary accounts, political speeches, selections from wartime journalism, and portions of Congressional reports

which recreate the atmosphere of America at war—1941-1945. The selections recapture the drama which marked this unparalleled experience of the nation as it coped with total war. It also shows the drastic changes the war produced in the very fabric of American society.

Studies in 1 and 2 Samuel. Arranged by GRACE SAXE. Revised by IRVING L. JENSEN. Moody Press. 1968. 112 pp. 95 cents.

One of Moody's Bible Self-Study Series. Not for the advanced student; but helpful for the beginner.

Guaranteed Annual Income. The Moral Issues. by PHILIP WOGAMAN. Association Press. 1968. 158 pp. Cloth, \$3.50. Paper, \$1.95.

The pro and con of the guaranteed annual income. Some of the questions asked and answered: Is guaranteed annual income ethical? Should a person receive when he hasn't earned? Should we or should we not guarantee the basic material condition of human life as a social right of every man?

Christianity and the World of Thought. Edited by HUDSON T. ARMERDING. Moody Press. 1968. 350 pp. \$5.95.

The title of this book seems at first to be impossibly broad, but the content and purpose of the material is as indicated. Sixteen specialists in as many separate academic disciplines survey the intellectual problems that Christians frequently face in mastering the data and arriving at competence in these fields. A first-rate, stimulating book in evangelical perspective.

Love Ektenōs—

The Chaplain's Ministry

The concern of the churches for men in military

CHRISTIAN love seems to be inconsistent with the horrors of modern warfare. Although attitudes of "love of country" and "concern for fellowmen" may be present, love and war appear as contradictory terms. It is, however, partly because wars and rumors of wars manifest great hatred that the church has provided an outreach of love through the ministry of the chaplains; one vital function of the chaplaincy is the reaching out of love to those living in the midst of hatred and hostility.

The word "chaplain" is taken from the French, *chapelain*, which originally designated the officer who watched over the sacred cloak (late Latin, *cappa* or *capella*) of Martin, 4th century bishop of Tours, who became the patron saint of France. A *cappella* ("chapel") was the sanctuary that sheltered the cape of St. Martin. One winter evening, Martin had shown compassion on a beggar pleading for alms. Since his purse was empty, Martin cut his cloak in two, giving one half to the shivering man. Rewarded that night with a vision of Christ wearing the half-cloak, he gave up his military career, was baptized, and entered the work of the church.¹

Whether or not this legend is accepted as authentic, it does illustrate the compassion, dedication, and love that ought to be characteristic of the chaplain in the armed forces. The ministry of the chaplain, however, can be based on biblical examples and thereby fixed on a more theological

foundation. A similar encounter between man and beggar is related in the Acts of the Apostles where a lame man asked for alms from Peter and John. Peter's reply was: "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk" (3:6). Both beggars received not money but that which fulfilled their immediate needs: for one, a sheltering cloak, for the other, divine healing.

Although the Roman Catholic Church considers the Apostle Peter the first Pope, it may be more appropriate to view him as the first *chaplain*, for in a unique way he observed, experienced, and demonstrated the love of Christ in times of extreme grief, suffering, and distress. Peter learned well that love must be extended to those in need, even as it had been given to him; thus he meaningfully could declare: "love one another earnestly from the heart" (1 Pet. 1:22). The Greek word, *ektenos*, translated "earnestly," "eagerly," or "fervently," means in its literal sense, "out-stretchingly" (cf. Latin, *extendere*, "stretch out"). This type of love was interpreted by Henry Alford as love "with the energies on the stretch."² Peter must have gained this attitude from Jesus whose energies of love were always "on the stretch" for others. To be sure, Peter observed this love in the actions of our Lord who extended his compassion to all needful persons—blind and crippled, poor and lonely—and to all classes of people—friends and enemies, children and adults. Peter certainly experienced this love when he had confessed his rock-like faith and had preached his powerful Pentecost sermon, but he also must have been keenly aware of it when he so often spoke out of turn, especially at his threefold denial. Jesus' love, extended to Peter at times of both strength and weakness, enabled him to become an outstanding witness of that love.

The chief work of the whole church is, of course, to extend to those in need the love of Christ. But the ministry of the military or naval chaplain is, above all, the reaching out of love in the face of the widespread extension of injury, illness, hatred, and death within the context of war and the threat of war. The chaplain especially must stretch out love to all kinds of people—young and old, officers and men, those of his own denomination and of different affiliations, and individuals who have great faith and those who are unfaithful. This love must be earnest and fervent since it is extended within the exigencies of war; the urgent character of love is essential for men living under emergency conditions, for marines who are trained to kill, and for soldiers who continually face death. Taking as a focal point the related words *ekteino* (stretch out) and *ektenos* (fervently), which appear with surprising frequency in scriptural references involving Peter, it can be seen that three basic concerns of the Christian life are particularly prominent in the work of the chaplaincy: *healing, prayer, and death.*

Love Stretched Out in Healing

That Peter was aware of the meaning of "love stretched out" in help and healing is indicated by the account of Jesus' walking on the water. The apostle attempted to follow but, fearing the high wind, he began to sink and cried, "Lord, save me." And the healing hand of the Savior was there: "Jesus immediately reached out (*ekteinas*) his hand and caught him" (Mt. 14:31). Peter, however, knew that hate and injury as well as love could be extended in a fervent manner. According to the Fourth Gospel, it was Simon Peter who attacked in anger those who came to take Jesus at his betrayal. In Matthew we read that he "stretched out (*ekteinas*) his hand and drew his sword, and struck the slave of the high priest and cut off his ear" (26:51). But Jesus reproached Peter and those who had come with weapons to "lay (*exeteinate*) hands" on him (Luke 22:53). Furthermore, our Lord extended love to the wounded man, touching his ear and healing him. Some manuscripts (D and Old Latin witnesses) indicate that Jesus "stretched out (*ekteinas*) his hand, touched him and restored his ear" (Lk. 22:51).

Such concern offered in healing was no surprise to Peter, for he had seen it at work in his own family. On one occasion Simon's mother-in-law lay in his house sick with fever; it is reported that Jesus provided a healing touch. According to some manuscripts (D,W), "he came and stretched out (*ekteinas*) his hand, took hold and lifted her up, and the fever left her" (Mk. 1:31). The disciples in fact often observed Jesus reach out his hand in help to those who were ill. Even a leper, rejected by everyone, came in faith seeking cleansing from the Master, and Jesus responded accordingly: "Moved with pity, he stretched out (*ekteinas*) his hand and touched him, and said to him, 'I will; be clean'" (Mk. 1:41). That such healing appears to depend in part on the faith of the individual may be seen in Jesus' encounter with the man with the withered hand. Here Jesus did not extend *his* hand, but "said to the man, 'Stretch out (*ekteinon*) your hand.' He stretched it out (*exeteinen*), and his hand was restored" (Mk. 3:5).

Thus Peter, inspired by the example of Jesus' extension of love through his hands outstretched in help and healing, also was empowered by God's spirit to extend his own hands to those in need. For example, he also could promise God's healing to the lame man: "And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong" (Acts 3:7). Such love even has power over the grip of death; Peter prayed for Tabitha, "And he gave her his hand and lifted her up. Then . . . he presented her alive" (Acts 9:41).

There is no doubt that the ministry of the chaplain must be one in the spirit of Jesus and the early disciples—love stretched out in help and

healing. Healing occupies a vital place within the Christian ministry; the concepts of salvation and health are related etymologically and have the same essential meaning of "wholeness" in one's total life.³ Although the making whole, the creation of oneness, is the purpose of the entire church, it is especially so for the chaplain who stretches out his comforting hand to the troubled sailor on the high seas, the wounded soldier on the battlefield, or the sick and injured in the military hospital. As the chaplain himself is a sign of God's presence with those in uniform, so his hands outstretched to those in need are symbolic of God's promise of healing and salvation. Thus the chaplain is not a healer, but a representative of God who heals. The chaplain's hand is one of brotherly love, but it is also symbolic of the loving hand of God. Peter stressed that it was not by his own power that the lame man walked; it was faith through Jesus that gave the man "perfect health" (Acts 3:12,16). And the church rejoiced, praising and praying to God: "thou stretchest out (*ekteinein*) thy hand to heal" (Acts 4:30).

As Peter, many chaplains when in need have known the helping hands of others. Thus when the *Lexington* sank in 1942, Chaplain G. L. Markle, swimming alone, was met by a raft; "although it appeared to be well loaded, the man in the raft insisted upon my coming aboard and they lent a hand to pull me in." More often, however, the chaplain reaches out his own hand in assistance. Such was the case with Chaplain R. L. Hurley, who in 1945 served with the Fourth Marines in the landings on Iwo Jima: "Upon seeing a wounded Marine officer lying helplessly paralyzed in the water, Lieutenant Hurley voluntarily went to his aid, carried him from the water, procured medical attention for him." For this and other heroism under fire, which led to painful shrapnel wounds, he received the Bronze Star and the Purple Heart. Chaplain J. W. Kelly was awarded the Navy and Marine Corps Medal for heroic conduct that resulted in the saving of many lives. Aboard the *Mobile* in 1943 during an explosion and fire, he "immediately went to the scene where he commenced the evacuation of casualties, extinguishing the men's flaming clothing, and gave injections to the more seriously wounded."⁴

The chaplain also can be an instrument of God's love by attempting to supply everything that contributes to wholeness of life. During the Korean War, two Presbyterian chaplains, J. H. Lampe and Allen Jones, of the First Marine Air Wing eagerly reached out the hand of love and healing to Korean civilians by furnishing food, clothing, and housing. Their citations for the Bronze Star (Lampe) and the Legion of Merit (Jones) read identically in one portion: their efforts had "resulted directly in greater health, comfort and welfare for hundreds of helpless Korean families. . . ."⁵

Usually, however, the chaplain acts as a representative of God's healing power as it works with and through medicine. Chaplain Donald R. Brown writes movingly of this part of the ministry from his experiences in Vietnam. After an explosion the chaplain goes to the aid station, where he finds a soldier being treated for a wound in the leg, which is also broken. The chaplain asks, "How would you like to hang on to my hand for awhile?" and the young man responds, "If you don't mind. It might help to hold on to something." Then for thirty minutes, or perhaps two hours, the chaplain holds the boy's hand, returning his hard squeezes, as the leg is placed in a splint and pressure is applied to stop the bleeding.⁶ But sometimes physical healing gives way to an eternal wholeness. On the *Columbia*, which in 1945 was hit by two kamikazes in four days, Chaplain A. R. Anderson assisted doctors in ministering to the wounded. Some did not recover, but as God's representative of saving faith, Anderson commented: "It was my inestimable privilege to place the quivering hands of many dying men in the strong hand of God."⁷

Love Stretched Out in Prayer

The Apostle Peter also became acutely aware of the power of love extended by means of prayer. Again, it was in the Garden of Gethsemane where Peter, although apparently sleeping ("Simon, are you asleep Could you not watch one hour?"; Mk. 14:37b), must have been conscious of Jesus' deep emotions during prayer, if not the full content of his words. John's Gospel makes it clear that just before the betrayal Jesus prayed specifically for his disciples and the church (Jn. 17); thus he prayed to his Father "that the love with which thou hast loved me may be in them, and I in them" (vs. 26). The Synoptics emphasize that Jesus was so troubled that he prayed that the cup of suffering might be removed from him; nevertheless, he prayed that his Father's will might be done rather than his own. Only Luke reveals the depth of this fervent struggle, centered in love for God and man, that was stretched out in prayer: "And being in agony he prayed more earnestly (*ektenesteron*); and his sweat became like great drops of blood falling down upon the ground" (Lk. 22:44).

Later, prayer became a meaningful and powerful aspect in the life of the early church; prayers were offered by men who had gained new knowledge of themselves and of God through Jesus Christ. In Acts we read of prayer dealing with every kind of experience, from the beginning when Peter and the other disciples gathered in Jerusalem to pray "with one accord" (1:14), to the end when Paul prayed for the healing of the father of Publius (28:8), Peter himself experienced the power of prayer that was extended by the church for his deliverance from prison: "So Peter was kept in prison; but earnest (*ektenōs*) prayer for him was made to God by the church" (Acts 12:5). As Jesus, Peter had been arrested and imprisoned during Passover, but this time it was God's will that the

prisoner should escape. The prayers of the church had reached out in love, and a messenger of God helped Peter escape the trial and execution that awaited him at the hand of Herod. It is no wonder then that Peter, appreciative of the efficacy of prayer and love that can overcome the power of evil, could write: "therefore keep sane and sober for your prayers. Above all, hold unfailing (*ektenē*) your love for one another, since love covers a multitude of sins" (1 Pet. 4:7-8).⁸

From the earliest days one of the main duties of the chaplain was to read or say "prayers"; historically this preceded the requirement for "divine services." Some would recognize that even today prayer should take priority over more formal services. Many of the chaplain's flock do not or cannot attend services, but the chaplain is able to extend love through prayer in his personal devotions, in his daily contacts, and in certain circumstances when men are confined to prison, sick-bed, or battle station. Prayer centered in fervent love still can overcome a multitude of sins that stem from man's inhumanity to man, and warfare that runs both hot and cold.

It is not difficult to illustrate that the chaplain's ministry frequently is concentrated in "highly energetic activity in prayer."⁹ During sudden times of danger the chaplain may urgently stretch out his love for others in prayer. After the call, "Hit the deck!" the chaplain may find himself lying in a shallow ditch, thinking, "Lord, please protect the men . . . don't let any be killed, or even injured . . . if it is your will." From such an example "we see the chaplain as a man of prayer—praying habitually and in moments of need."¹⁰ Among those who abandoned the *Hornet*, prior to her sinking in 1942, was Chaplain E. B. Harp, Jr. When about forty yards from the ship, he sighted a formation of enemy bombers: "I looked up as they released their bombs. I saw them coming down directly toward me. I closed my eyes and said a few prayers." The ship shielded him and others in the water from the explosions, and no casualties were suffered. Chaplain J. K. Wheaton, who experienced the sinking of the *Helena* in 1943, was one of several survivors who spent fifteen hours in the water without a life raft. Morale decreased "and in an effort to bolster each other's courage we said various prayers among us, expressions from our own hearts asking the Almighty Father of us all of assistance . . ." This prayer not only fortified morale but also appeared to result in much needed help, for at daybreak a Japanese airplane dived as if to strafe them, but did not, leaving them to be discovered by an American aircraft, which dropped life rafts. Three days later they were aided by Christian natives on a Japanese occupied island, and finally were rescued by a United States destroyer.¹¹ The importance of earnest prayer has been described vividly in Chaplain V. N. Carlsen's account of the sinking of the *Gambier Bay* in 1944:

There had been a good deal of praying on our ship prior to that battle. Small groups met for prayer meeting nightly. . . . On the eve of the great

battle, the commanding officer . . . requested that I again offer a prayer over the general announcing system . . . I used quite a bit of time that morning praying and urging men to pray. I thought our ship was doomed. There was nothing to do but pray. . . . The prospects were dark and grim. The group I was with had prayer meetings. Others told me afterward that their groups also had prayer meetings . . . God was there. The Lord was with us. He kept us and sustained us through the ordeal.¹²

Prayer was urgent business for the chaplain throughout World War II, from the beginning to the end. As the church had sent out renewing prayers for the Apostle Peter in prison, so many chaplains sought to extend God's love to those who were captured and placed in prison camps in the Philippines. Before the fall of Bataan, William Dawson, kneeling with his men, prayed: "Oh God, I pray Thee that if this garrison does have to surrender that I may go with them and be strong enough to keep Thee in their midst."¹³ The spirit of love extended for those in need is well expressed also in Chaplain Roland W. Faulk's prayer at the surrender ceremony aboard the *Missouri* in Tokyo Bay:

. . . . We are thankful that those who have loved peace have been rewarded with victory . . . we pray for those who through long years have been imprisoned, destitute, sick and forsaken. Heal their bodies and their spirits, O God, for their wounds are grievous and deep . . . Help us . . . to do justice and to love mercy and to walk humbly before Thee. . . .¹⁴

Love Stretched Out in Death

Peter, no less than the other disciples, must have observed quite clearly both the tragedy and triumph of death, which was related inextricably with the love of Christ. Jesus had said, "Greater love has no man than this, that a man lay down his life for his friends" (Jn. 15:13). And our Lord proved his earnest love for man by giving completely of himself in death; he laid down his life for his friends—and his enemies. As his hands had been stretched out in life by giving to others through healing and prayer, so now his hands were stretched out in sacrifice—nailed to the cross.

The early church discerned the truth that such a death can reveal love and serve as an example for followers of Christ: "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (1 Jn. 3:16). Jesus, of course, had demanded love from all of his followers, but this idea must have had special significance for Simon, to whom Jesus directed the question three times, "Do you love me?" (Jn. 21:15-17) and afterward said, "Follow me" (21:19). Prior to this, within the context of a discipleship characterized by the new commandment of "love for one another," Jesus had said to Peter, "Where I am going you cannot follow me now; but you shall afterward." Peter wonders why, since he proclaims, "I will lay down my life for you" (Jn. 13:35-37). Although Peter denied his Lord three times as predicted

(vs. 38), finally there came an opportunity to follow Christ fully by laying down his life. Jesus explained to Peter: "when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out (*ekteneis*) your hands, and another will gird you and carry you where you do not wish to go" (Jn. 21:18). Verse 19 indicates that this was to show the manner of Peter's death. And according to tradition, confirmed by Tertullian and Eusebius, Peter was martyred, crucified with hands outstretched in death, but "downward; not otherwise" at his request, since he deemed himself unworthy to die exactly the same type of death as Christ. Thus Peter, who had followed Jesus by extending his hands in healing and prayer, also stretched them out in death; he laid down his life for his friends, for Christ, and for the church.¹⁵

From Stephen onward the martyrs of the church have been many, but it is especially true for the combat chaplain that death hovers ever closely. Chaplains in wartime are always conscious of death, as they serve and comfort the wounded and dying. And more than other clergymen, who also minister to the dying, the chaplain sees the threat of sudden death impinging even on him; just as the men to whom he ministers, he is not immune from bullet, bomb, or sea. He extends his love to his brothers and friends, even if it means laying down his life. For each chaplain there stands the possibility of these words, both tragic and blessed: "He gallantly gave his life that others might live."¹⁶

Probably the best known example of chaplains' brotherly love and ecumenical spirit, culminating in sacrificial death, is the story of the sinking of the *Dorchester* off Greenland in 1943. We continue to be moved by the love that linked "The Four Chaplains"—two Protestant (George Fox, Clark Poling), one Catholic (John Washington), and one Jewish (Alexander Goode)—as they willingly gave up their life jackets and their lives for others, praying to their one God as the ship sank in the icy waters of the North Atlantic.

The same spirit of compassion, however, has been demonstrated by other chaplains. After the *Oklahoma* was torpedoed at Pearl Harbor, Chaplain A. H. Schmitt helped men escape through an open port-hole. While Schmitt was struggling to get through the small opening, he became aware of others in the flooded compartment. Immediately he went back to guide them to safety. Although the Navy and Marine Corps Medal was awarded to him posthumously, an even more significant tribute was paid by a Jewish boy who later told a Protestant congregation how a Catholic chaplain had died in order that he might live. A similar act of courageous love took place in connection with the sinking of the *Houston* in 1942. Chaplain George S. Rentz, noting the overcrowded pontoon on which many were seeking refuge and exhausted men swimming in the water, gave up his life jacket to a seaman and quickly disappeared into the water. He was awarded posthumously the Navy Cross.¹⁷

But giving one's life is not always the result of dramatic acts of heroism. It may come simply from doing one's duty according to conscience in the jungles of Vietnam. Thus Chaplain Michael J. Quealy, while giving last rites to dying soldiers in the midst of battle, was shot to death by a Viet Cong machine gunner. Quealy's last entry in his diary was: "So will my heavenly Father treat you unless each of you forgives his brother with all his heart."¹⁸ Truly such thoughts and actions, leading to death, exemplify a fervent love for God and man.

The ministry of the chaplain is composed by many facets—preaching, teaching, administration, counseling, and various collateral duties—even as is the ministry of the civilian clergyman. Both civilian and military ministers, moreover, must establish and maintain their activities on an inner disposition of Christian love. But it is for the chaplain in particular that the ministry is centered in love *ektenōs*, love extended fervently under extreme circumstances: for those troubled in mind or wounded in body there is love extended in help and healing; for those who find themselves imprisoned by the loneliness, danger, and doubt created by war there is love outstretched in prayer; and for those facing the threat of death in combat, the chaplain is there to serve, sharing even the possibility of death. Empowered by the spirit of Christ and inspired by the example of Peter, the chaplain has a unique ministry of love *ektenōs*.

FOOTNOTES

¹ See, for example, Clifford M. Drury, *The History of the Chaplain Corps, United States Navy*, Vol. I: 1778-1939 (Washington: U.S. Government Printing Office, 1949), p. 2. Cf. "Chaplain," *Encyclopedia Britannica*; "Chapel," "Martin of Tours, Saint," *The American People's Encyclopedia*.

² Henry Alford, *The New Testament for English Readers*, Vol. II, Part II: *The Epistle to the Hebrews, The Catholic Epistles, and the Revelation* (New Edition; Boston: Lee and Shepard, Publishers, 1875), p. 798.

³ The English word "health" means literally "whole-th" (Middle English, *helthe*, Old English, *hælih*; derived from *hāl*, "Hale," "whole"). The English word "salvation" is taken from the Latin *salvatio*. In several Western languages the word for salvation is derived from a word meaning wholeness or health. In Latin *salvatio* comes from *salvus*, and in Greek *sōtēria* from *saōs*. Closely related to the English, the German word *Heiland* (savior) comes from *heil* (whole, healed) and *Heil* (salvation). Cf. Aarne Siirala, *The Voice of Illness: A Study in Therapy and Prophecy* (Philadelphia: The Fortress Press, 1964, p. 158, note 4.

⁴ Clifford M. Drury, *The History of the Chaplain Corps, United States Navy*, Vol. II: 1939-1949 (Washington: U.S. Government Printing Office, 1950). pp. 167, 198, 187.

⁵ Bureau of Naval Personnel, *The History of the Chaplain Corps, United States Navy*, Vol. VI: *During the Korean War, 27 June 1950—27 June 1954* (Washington: U.S. Government Printing Office, 1960), pp. 207-208.

⁶ Donald R. Brown, "A Day in a Chaplain's Life," (*The Link*, XXV July, 1967), p. 33; see pp. 30-33.

⁷ Drury, II, p. 197.

⁸ The adjectival form, *ektenēs* (1 Pet. 4:8; some versions of Acts 12:5), relating to prayer, is found in 1 Clement: "we will ask with earnest prayer and supplication" . . . (59:2). Cf. 1 Clement 58:2 ("with constant forbearance") and 62:2 ("in love and peace, with earnest forbearance"). The verb *ekteinō* and the adverb *ektenōs* also are used in connection with prayer. The former refers to a gesture in prayer: "in eager goodness you stretched out your hands to Almighty God, beseeching him . . ." (1 Clement 2:3); cf. Josephus, *Against Apion* i, 209, and in the apocryphal literature, 1 Esdras 8:70 and 4 Maccabees 4:11. The latter is employed in describing the intensity of prayer: "Let us too . . . cry to him earnestly as with one voice . . ." (1 Clement 34:7); cf. Jonah 3:8, Joel 1:14, 3 Maccabees 5:7, and Judith 4:12. Translations are taken from Edgar J. Goodspeed, *The Apostolic Fathers: An American Translation* (New York: Harper & Brothers, Publishers, 1950), pp. 78, 80, 50, 66.

⁹ Edward Gordon Selwyn, *The First Epistle of St. Peter* (Second Edition; London: Macmillan & Co., Ltd., 1958), p. 150, commenting on scriptural references where *ektenōs* is related to prayer.

¹⁰ Brown, op. cit., p. 32.

¹¹ Drury, op. cit. II, pp. 179, 182f.

¹² *Ibid.*, p. 191.

¹³ Quoted in Thomas J. Fleming, "God's Warriors," *This Week* (March 26, 1967), p. 18.

¹⁴ See Drury, op. cit. II, p. 270; cf. Fleming, p. 22.

¹⁵ In the literature of the early church there is another example of *ekteinō* referring to one who is crucified: "the spirit said to the heart of Moses, that he should make a symbol of the cross and of him who was to suffer, . . . So Moses . . . taking his stand high above them all he stretched out his hands, . . . (Barnabas 12:2); cf. Epictetus III, xvi, 22, Josephus, *Antiquities* xix, 94. See Goodspeed, *The Apostolic Fathers*, p. 37.

¹⁶ Drury, op. cit. II, p. 199, quoting the citation for the Navy and Marine Corps Medal, given posthumously to Chaplain E.R. Shannon for heroic conduct in connection with the rescue of personnel after the sinking of the *Bismarck Sea* in 1945.

¹⁷ *Ibid.*, pp. 22, 38.

¹⁸ See "Clergy: Chaplain's Death," *Time*, XXCVIII (November 18, 1966), p. 82. Cf. Fleming, p. 2 and "Chaplain Michael J. Quealy," *The Chaplain*, XXIV (January-February, 1967), p. 47.

Happiness is a by-product of achievement.—Megiddo Message.

Happy homes are built of blocks of patience.—Harold Kuhn.

The Priest of Peace and the Priest of War

IN EARLY Israel, during the period of Egyptian settlement, the children of Israel together with many of the other peoples of antiquity bequeathed unto the first-born son of the family certain rights of primogeniture. These were intimately related to the commonly held status of the first-born son as the family elder and "priest." Since he was the gift of God who "opened the womb" this added a measure of holiness to his person.

The line of heredity as described in Genesis of the patriarchal families, however, seems to be a consistent rejection of an automatic continuity of this practice. Abraham elects his younger son, Isaac, to follow his spiritual calling. Isaac, in turn, passes over his first-born son, Esau, to choose Jacob. Jacob follows a similar pattern in projecting rulership to Judah, rather than to Reuben, the eldest. In the next generation the old and blind Jacob consciously selects Joseph's younger son, Ephraim, over Manasseh, the elder, for his special blessing.

The final rejection of any automatic priestly calling for the first-born of Israel occurred after the Exodus and the chapter of national apostasy when Israel worshiped the Golden Calf. The tribe of Levi, who did not participate in the apostasy, was chosen to serve God. "Behold, I have taken the Levites from among the people of Israel instead of every first-born that opens the womb among the people of Israel. The Levites shall be mine, . . ." (Numbers 3:12).

As outlined in the same chapter (Numbers 3:6-10) the Levites were to assist Moses' brother, Aaron, and his sons in the fulfillment of their priestly duties in the first Jewish tabernacle in the wilderness. Moses was to "appoint Aaron and his sons, and they shall attend to their priesthood; . . ." (Numbers 3:10). In this manner was established the structure of the Jewish priesthood which has been maintained throughout their history. The priesthood became a hereditary priesthood of a single family within the tribe of

Levi—the family of Aaron—and this priesthood was handed down from father to son throughout the generations. Aaron, the High Priest, was called KOHEN GADOL (i.e. Chief or High Priest), and the other priests were called COHANIM (or, in the singular, COHEN, i.e. priest). It would follow that the priests of every century since then were male descendants of the original High Priest, Aaron. As a matter of record, when the Jews returned from their Babylonian captivity in the Sixth Century B.C.E., in the time of Ezra the Scribe, those who were unable to document or otherwise substantiate their claim to priestly status by proving Aaronic descent were disqualified from the priesthood (Ezra 2:62).

As ritual service became more established in ancient Jewish life, the priests played an increasingly central role in the desert Tabernacle (MISHKAN) as well as in the first and second Temples in Jerusalem. Their primary duties involved them in the sacrificial services but they also served to teach the masses the laws of the Bible and the ways of their faith.

The High Priest was the spiritual leader of the entire people and he had to be elected by the full Sanhedrin (Supreme Court) of seventy-one judges. His vestments were colorful and elaborate and his participation in the services were majestic and intricate. He entered the Holy of Holies but once a year, on YOM KIPPUR, the Day of Atonement, and sought divine atonement for man.

The High Priest, during those periods when kings ruled over Israel, was second only to the king of his day in his status and domain. During

various periods of Jewish history, notably during the Hasmonean period, the High Priest also served as the secular ruler. This often brought him into contact with foreign rulers.

Of particular interest here are the rules of discipline that were prescribed for the priests in general and, in particular, for the High Priest. Celibacy never having been considered a virtue among Jews the High Priest was restricted, nonetheless, in his choice of a mate. He could not marry a widow or a divorcee—only a maiden of his people. Committed as he was to life and to its sanctification in the purest spiritual form he was forbidden to come in contact with death. Such contact would have defiled him from his state of ritual and spiritual purity. Others had to undertake the tasks of seeing to the burial and other necessities of the deceased even though the decedent was a first-degree relative of the High Priest! Even the usual practices of mourning for a deceased parent were different in the instance of the High Priest because his calling was to sanctified life and consecrated peace.

IN THE priestly hierarchy in ancient Israel the second in command to the High Priest was, surprisingly, not the SEGAN (i.e. the Assistant High Priest) who would take the place of the High Priest when necessary. Rather, recognizing an entirely different set of needs to which the particular disciplines and restrictions of the High Priest would not permit him to respond, the second rung in the priestly ladder was the office of the KOHEN MESHUAH MILHAMA, the priest who was anointed for battle.

The twentieth chapter in the book of Deuteronomy describes the principles of warfare of ancient Israel. The "priest anointed for battle," the first Israelite chaplain, was centrally involved in time of war. It was he who exhorted the armed forces to courage and victory by proclaiming to them: "Hear, O Israel, you draw near this day to battle against your enemies: let not your heart faint; do not fear, or tremble, or be in dread of them; for the Lord your God is he that goes with you, to fight for you against your enemies, to give you the victory" (Deuteronomy 20:3,4).

This priest had, as part of his specific duties, to serve as director of Selective Service as well by proclaiming the rules of exemption from military service. He ordered the officers of the army to exempt the man "that hath built a new house and not dedicated it...lest he die in the battle and another man dedicate it. Similarly (Deuteronomy 20:6-10) the man who had planted a vineyard and had not enjoyed its fruit thereof and the man who had betrothed a wife and had not married her were equally exempt from military duty as proclaimed by the priest who was anointed for battle. Also exempted from the army was he who was "fearful and faint-hearted... lest his brethren's heart melt as his heart."

The rules of succession into the High Priesthood were different than in the case of the military priesthood. Usually, the eldest son of the previous High Priest was appointed to succeed his father if he qualified. The military priesthood was not a post into which one was born. The priest for battle had to be elected by the elders of the state

or the SANHEDRIN. His rank and status were virtually those of the High Priest as only these two priests were anointed with the special oil of anointment (SHEMEN HAMISH'HA). All other priests, including the Deputy High Priest, received no such special anointment. The first military priest was Phineas, son of Eleazar, grandson of Aaron.

With the general decline of virtually all priestly functions after the destruction of the Temple of Jerusalem in the year 70 and with the gradual emergence of the rabbi as the spiritual leader within the Jewish community it was he who assumed the remaining functions of the anointed priests of peace and of war. With the development of the professional chaplaincy rabbis have served with distinction in the military ministry in the armed forces of the United States as well as the forces of other nations for the past century or so. The first Jewish chaplains to serve in the United States armed forces did so during the Civil War when President Lincoln amended the military law to recognize chaplains of Jewish faith in 1862.

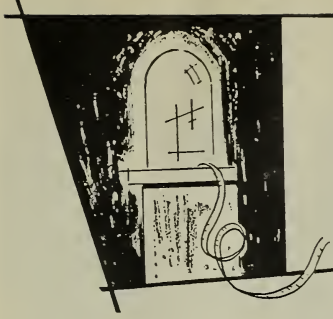
END

QUOTES: God calls us not to solitary sainthood but to fellowship in a company of committed men.—David S. Schuller.

Reality is only one door—a narrow one—but it leads to life.—Paul Fromer in *Moody Monthly*.

A day without some kind of constructive effort is a meaningless day.—Prism.

Apology: Friend mend.—Jean Farris.



NEWS ROUNDUP

JUDSON WORKSHOP FOR WRITERS AND ART LOVERS— July 27-August 3, 1968

Part of the staff pictured with some of the 67 registrants at the conference, Judson College, Elgin, Ill. Front row, L-R: Marion Van Horne, Dir., Committee on World Literacy and Christian Literature (Practical Techniques); Joseph T. Bayly, Managing Editor, David C. Cook Publishing (Assoc. Dir. and Writing for Christian Magazines); Irene Murray, Asst. Editor, *The Link* and *THE CHAPLAIN* (short stories); Penny Anderson (Conference Coordinator); Dr. Benjamin P. Browne (Director). Second row, third from left, Elisabeth Elliot, author *Through Gates of Splendor*, and others (Effective Writing); third from right, Ralph W. Seager, Professor, Keuka College (poetry). Third row, far right, Mildred Schwahlenland and fourth row, far right, Velma Lamoreaux (respectively, President and Secretary, Fellowship for Judson Workshop for Writers and Art Lovers).





CEP3 S. A. Nash helps Chaplain J. F. Kirstein (*top photo*) distribute candy to the children of the village of Cam Lo. These children are members of a group of Montagnard refugees from the area of Khe Sanh, who came to Cam Lo during the siege. *Lower left:* Chaplain Kirstein seeks the approval of the village chief before distributing food and clothes to the needy villagers.



CIVIC ACTION FOR NMCB-FIVE

One of the terrible prices of war is that people must flee their homes leaving everything behind, and become refugees. Here LT J. F. Kirstein, CHC, USN, of U.S. Naval Mobile Construction Battalion FIVE at Camp Barnes, Dong Ha, brings help to some of the Montagnards near Khe Sanh who fled to Cam Lo during the siege, and Cam Lo villagers,

Part of the civic action program is the distribution of food, clothing, and toys, and building materials which have been donated by U.S. citizens as an expression of their love

and concern for the suffering people of Vietnam. Enemy harassment tries to curtail the program but NMCB-FIVE tries to keep the material flowing to alleviate some of the suffering of the people in that area.

The Seabees plan to build a school for the villagers of Cam Lo to replace the one destroyed during the TET offensives. At the time of these pictures this was the northernmost

Seabee group in Vietnam and was supported by the armed forces in the Northern I Corps area.

Wherever U.S. service personnel are stationed during the Christmas season and longing for home and family as they will be—indeed, throughout the year—the distribution of food and clothing goes on as well as rebuilding schools, and ministering to the sick.



Part of NMCB-FIVE's civic action program in Vietnam was the distribution of food and clothing to the refugees and villagers at Cam Lo. The ravages of war are shown in the faces of these people.

Celebrate the 150th anniversary of "Silent Night! Holy Night!" by reading the history of this favorite Christmas carol in the 1968 edition of *Christmas, An American Annual of Christmas Literature and Art* published by Augsburg Publishing House, Minneapolis, Minn. 55415. Gift edition: \$1.75. Cloth: \$3.50.

FOR THE GLORY OF GOD
AND
IN REMEMBRANCE OF
MAJOR GENERAL
IRVING L. BRANCH
COMMANDER
AIR FORCE FLIGHT TEST CENTER
29 JULY 1961 TO 3 JANUARY 1966
FOR HIS LEADERSHIP
INSPIRATION AND SUPPORT OF
THESE MEMORIAL WINDOWS



IN MEMORY OF THE
TEST PILOTS AND AIR CREW MEMBERS
KILLED DURING THE PERFORMANCE OF FLIGHT TEST
AND SUPPORT MISSIONS
FOR THE AIR FORCE FLIGHT TEST CENTER
PATHFINDER TO NEW HORIZONS IN AVIATION

In Chapel One, Edwards AFB, Calif., there were installed in the narthex two plaques which were part of a project initiated and carried out by Chaplain, LTC, Roger E. Makepeace as part of the Memorial Window program. *Top*, a 12x18" plaque reading:

For the glory of God and in remembrance of MG Irving L. Branch, Commander, Air Force Flight Test Center, 29 July 1961 to 3 January 1966, for his leadership, inspiration, and support of these memorial windows.

Left: The Test Pilot and Aircrew Member plaque is 4x4' and is dedicated to and lists those pilots who gave their lives at the Test Center.



Last Christmas Day the children of Kei Ying Home, Hong Kong, were guests of the USS *Hancock*. They attended worship service on Christmas morning, had a real Christmas dinner, and then Santa Claus came with gifts for them.



In 1967, the Protestant services at Carlisle Barracks, Pa. were broadcast each Sunday over the local radio station. Chaplain (LTC) Norman R. Brown (center) is planning the musical program with Mrs. Alfred H. Victor, Jr., Choir Director, (left) and Miss Ruth Stotsenburg, Director of Religious Education at the chapel.

The men of HQ 4th Missile Bn 65th Arty, Van Nuys, Calif. supplied food and toys for the Children's Baptist Home of Southern California last Christmas and later donated the money to buy three television sets for the Home, reports Chaplain (MAJ) John A. DeSaegher. Shown here is part of the staff, children, and some of the men of 4/65.





Two chaplains who completed their airborne training at the U.S. Army Training Center, Fort Benning, Ga., are Chaplain (CPT) William T. Carter (left) and Chaplain (CPT) Fred L. Maddox, right.

During the week of July 21-28, Methodist Young People participated in many interesting activities at the San Antonio World Fair. Among the many films shown and followed by discussion were "Parable," and "A Time for Burning." One of the highlights of United Methodist Week was a worship service in which the St. David's Episcopal Church, SA, sang the folk mass "Rejoice." All chaplains of the day serving at the Chaplains Office during the week were United Methodists.

Dr. William A. Carleton, vice-president and academic dean of Golden Gate Baptist Theological Seminary, San Francisco, visited Fort Ord Army Training Center to discuss with Post Chaplain (COL) Oliver Porter, the possibility of a program of continuing theological education for chaplains which would allow them to work toward a Master of Theology degree.



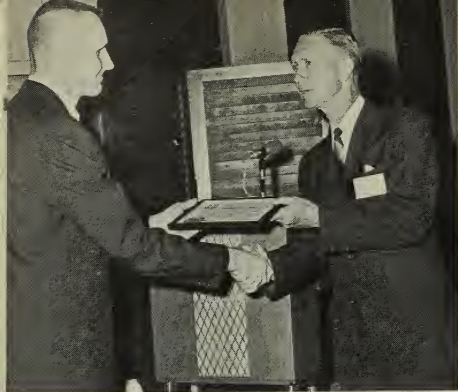
CPT Mark P. Sullivan, 14th Naval District Chaplain (left), accepts a commemorative plaque from Mrs. Vladimir Fryntzko, representing the Federated Russian Orthodox Clubs. MAJ William B. Stroyen, Russian Orthodox Air Force Chaplain, offered a *panachida* (memorial service for the dead) on the USS *Arizona* Memorial, Pearl Harbor.



A special ceremony for two Navy chaplains was held in the office of the Chief of Naval Chaplains, RADM James W. Kelly. Those honored were: CDR Wendell R. Begg (third from left) for outstanding work in ecclesiastical relations, and CDR Withers M. Moore (third from right) for his book, *Navy Chaplains in Vietnam, 1954-64*. L-R: Kelly; RADM E. M. Eller, Naval Historian; Begg; Moore; Dr. John R. McLaughlin, Commission on Chaplains, United Methodist Church; RADM Henry J. Rotrige, Director of Chaplains Division, USN.

Chaplain (MAJ) David G. Boyce received the Air Medal and the Bronze Star Medal for combat duty with the Green Berets in Vietnam from COL R. J. Rosa, Deputy Chief of Staff, Fort Belvoir, Va.





MG Benjamin O. Turnage, Jr. (right), Chief of Staff, Fifth U.S. Army, was presented a Certificate of Appreciation from the General Commission on Chaplains by Chaplain (LTC) Warren L. Treuer, Protestant Chaplain, during the Protestant Men of the Chapel dinner meeting at Fort Sheridan. MG Turnage had been president of PMOC for two years.



SP/5 Rich Doyle received a gold chalice from his grandparents as a reminder of their 50th wedding anniversary, which he presented to Bishop Dominic Doan of St. Joseph's High School and Seminary, Qui Nhon, Vietnam. Looking on are Brother Paul Car, Secy to the Schoolmaster, and Chaplain (CPT) Philip Cassibry, Staff Chaplain, 98th Supply and Service Battalion, 1st Logistical Command.

Henry Sal (center), who works for the National Council of Churches, shows Father Peter Hotrovich (left), pastor of St. Mary's American Orthodox Greek Catholic Church, New York, and Mr. Joseph Hotrovich (right), choir director, how to apply the antique glaze on an icon reproduction in his gallery in New York.



Chaplain (MAJ) George B. Vogel III, endorsed by the Independent Fundamentalist Churches of America, has been selected for inclusion in the 1968 edition of *Outstanding Young Men of America*, annual biographical compilation of approximately 10,000 young men who have distinguished themselves in one or more fields.

PHOTO CREDITS

Pages 9, 11, Ruth McKelvie; page 10, Don Cameron; pages 30-32, 58, U.S. Navy; pages 50, 51, Seabees; page 56, National Council of Churches; page 49, Judson College; 52-57, U.S. Army, U.S. Air Force, U.S. Navy.



CDR Ernest L. Bell, HQ Commandant, Allied Forces Southern Europe, received a General Commission on Chaplains Certificate of Appreciation from CDR H. H. Hayes, CHC, USN, Senior Chaplain, U.S. Naval Support Activity, Naples, Italy.

Chaplain, LTC, Carl W. McGeehon, USAF, (Ret) retired September 30, 1968, and became Asst. Professor of Sociology at Texas Woman's University, Denton, Tex.



SGM Frank H. Wagner, Jr. received a General Commission on Chaplains Appreciation Certificate for outstanding lay support of chapel activities at the U.S. Naval Station, Kodiak, Alaska, from Chaplain William R. Samuel.

Over 140 mothers and daughter attended the second annual Mother-Daughter Banquet held at the Officers Club, Edwards AFB, Calif., which was sponsored by the Protestant Women of the Chapel.





RELIGIOUS PROGRAM ON THE *TICONDEROGA*

A one-day laymen's conference for Protestant personnel of the aircraft carrier USS *Ticonderoga* (CVA-14) was held May 15 at Cubi Point Chapel during the ship's stay at Subic Bay. The welcoming talk was given by CPT N. K. McInnis, Commanding Officer of the ship (above right), on the theme, "The Christian Witness." Discussion by the thirty-plus participants centered on making the religious program on board as effective as possible. Other speakers included the Executive Officer, CDR R. P. Prichard, Mr. Lou Harrison and Mr. Ben Cady from the Subic Servicemen's Center.

Recreation was included on the program and lunch and dinner were served. Chaplain Jensen was assisted by Chaplain J. B. Jones of NAS.



Cubi Point, in setting up the conference.

Above left shows Chaplain A. F. Jensen and AFCM H. L. Rollins preparing for a worship service at 2300 on the *Ticonderoga* during deployment in WestPac. This service in the ship's chapel is in addition to the regular Sunday morning and evening services and was started on a trial basis at the request of the night men who wanted to attend.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Behavioral Sciences and the Mass Media edited by FREDERICK T. C. YU. Russell Sage Foundation. N.Y. City. 1968. 270 pp. \$8.00.

These are papers given at a conference of social scientists and journalists in 1966, dealing with modern barriers to effective communication.

Poems of Protest Old and New edited by ARNOLD KENSETH. Macmillan. 1968. 140 pp. \$1.45 paper.

A good sampling of modern protest poetry and representative pieces that go back to the ancient Greeks to show that man is "perennially a 'protester'" on recurring subjects and themes.

The American Churches in the Ecumenical Movement 1900-1968 by SAMUEL MCCREA CAVERT. Association Press. 1968. 288 pp. \$9.95.

A very informative survey of developments which led to the present ecumenical emphasis, written by one who played a significant part in the movement during the latter half of the period. Very interesting references to the chaplaincy and attempts to improve the religious ministry to service personnel.

Ecumania edited by HILEY H. WARD. Association Press. 1968. 126 pp. \$4.95 cloth, \$2.25 paper.

The sub-title of this little gem is "The Humor That Happens When Catholics, Jews and Protestants Come Together." A fine collection of stories and quips, some droll and some comical, but all worth reading. It's a healthy thing where books like this can be written and widely read.

Our Father by WILSON O. WELDON. The Upper Room. 1968. 64 pp. \$1.25.

From Biblical knowledge and pastoral experience, the author guides the reader to discoveries of new depths in the Lord's Prayer. Here is power to journey through the valleys and over the mountains. Here we find that prayer means being close to God, that prayer is a two-way street, that we do not walk it alone. The vital questions of why we live are discussed in the light of faith and prayer. Here the reader discovers God and himself.

The Diary of Che Guevara. Bantam Books. 1968. Two editions. One of 224 pp. entirely in English. The second, a Spanish-English edition of 416 pp. Each \$1.25.

Contains all the material originally released by *Ramparts* magazine, July 3, 1968. In addition to the diary each paperback edition includes an introductory essay by Fidel Castro and 18 pages of photographs taken during the Bolivian campaign. The diary carries the subtitle:

Bolivia: November 7, 1966—October 7, 1967.

Reshaping the World Economy: Rich Countries and Poor. Edited by JOHN A. PINCUS. Prentice-Hall, Inc. 1968. 176 pp. \$4.95.

The gap between the rich countries and poor is great. On the world scene there are about 3.3 billion citizens. Most of them, about 2.3 billion, live in "economically under-developed" countries and are poor. China and India alone have 1.2 billion people, more than the combined populations of the 24 rich countries that make up North America, Western Europe, and Oceania plus the 8 Communist nations of Eastern Europe. Most of these 2.3 billion residents of Asia, Africa, and Latin America live in poverty, often at bare subsistence levels. Poverty is the rule, affluence is the exception.

In 1965, the rich countries—North America, Western Europe, Japan, Australia, and New Zealand—had an average GNP per head of \$2200 per year and a population of 588 million. The less-developed countries—Africa, Latin America, and Asia, excluding Mainland China, had a combined population of 1582 million with an average GNP per head of \$190.

Two big problems emerge—the population explosion and the shortage of food. This book clearly defines the problems afflicting the world economy today and suggests solutions.

Ways of Worship for New Forms of Mission by SCOTT FRANCIS BRENNER. Friendship Press. 1968. 96 pp. \$1.50.

The two main questions dealt with in this book are: "Why worship?" and "Are there ways of worship for new forms of mission?" The author points up the tremendous importance of worship, but pleads for new language and new forms to make worship more meaningful to moderns.

Christ and Crisis in Southeast Asia. Edited by GERALD H. ANDERSON. Friendship

Press. 1968. 176 pp. \$1.75.

Seven Protestant and Roman Catholic scholars give an up-to-date report on the present state of the churches in Southeast Asia. A candid appraisal of the "younger churches."

Acts—an Inductive Study by IRVING L. JENSEN. Moody Press. 1968. 253 pp. \$4.95.

Dr. Jensen is engaged in revising a self-study series of the Bible. His viewpoint is: "Picture the whole; then analyze the parts. This is the correct procedure for in-depth Bible study." On this basis this excellent study of Acts is developed.

Those Incredible Christians by HUGH J. SCHONFIELD. Bernard Geis Associates. 1968. 266 pp. \$5.95.

A late well-known Yale professor wrote a book entitled **The Mind of Christ in Paul**. Dr. Schonfield would disagree with any such idea. He argues that Jesus Christ would never have espoused Christianity. In their zeal, he says, Jesus' followers actually created a religion that Jesus never intended and certainly would not have approved, a faith in which he was worshiped as a deity. I wonder if this book as well as *The Passover Plot* were not written as attention-getters and not out of serious scholarship. At least one can say that distinguished scholars of the New Testament come out at exactly the opposite conclusion from that of Dr. Schonfield. —L.P.F.

What You Need to Know for Jury Duty by GODFREY LEHMAN. Cowles Education Corp. 1968. 131 pp. \$4.95.

Jury duty is not involuntary servitude; it is not a boring experience, or need not be; it should not be an obligation to dodge, so says the author as he humorously and with insight describes the rights, privileges, and duties jurors need to know to serve effectively. There are 200,000 jurors annually and to them Mr. Lehman offers expert advice on how to remain an impartial juror. The key to a fair trial is the

individual juror who knows what he is doing. Mr. Lehman's suggestions—if read and taken—can surely improve the jury system.

The Resurrection of Israel by ANNY LATOUR. World Publishing Co., 1968. 404 pp. \$7.95.

Modern Israel goes back to the United Nations proclamation made in November 1947. But it is not this short political history that tells the true story of Israel: it is the moving human story of a covenant people that goes back 4,000 years to Abraham. How these two Israels are related is told by Anny Latour in the memoirs, letters, newspaper reports, and diaries left by the people who were the builders of the Jewish homeland in Palestine.

Assassination: Robert F. Kennedy 1925—1968. Edited by FRANCINE KLAGSBRUN and DAVID C. WHITNEY. Cowles Education Corp. and United Press International. 1968. 272 pp. \$4.95.

A memorial in writing and pictures, documenting six tragic days in the life and death of Bob Kennedy: June 4, Prelude to Tragedy; June 5, Shooting; June 6, Death; June 7, Lying in State; June 8, Funeral and Burial; June 9, the Nation Meditates.

Prophecy in a Technocratic Era by AREND THEODOOR VAN LEEUWEN. Scribner's. 1968. 130 pp. \$3.95.

A new kind of world is being created by our incredible technological change. Is this a blessing or a curse? Our author says: Both. The Dutch theologian Leeuwen calls us, as the ancient prophets did, to reexamine the path we are treading. Man is still free—free to change and repent. But, as Harvey Cox, says, he will do that only when he hears the prophet which both frees him for history and calls him to responsibility for the future. Arend van Leeuwen has sounded such a call. "We may still have time to answer it and to harness technology for human fulfillment rather than allow it to reduce us to ciphers.

In issuing this call, van Leeuwen has himself become a bit of prophet."

Twentieth Century Interpretations of the Book of Job. Edited by PAUL S. SANDERS. Prentice-Hall, Inc. 1968. 118 pp. \$3.95.

Job has been the preeminent symbol of innocent suffering. The articles in this book explore a host of centuries-old questions about *The Book of Job*—its origins, its poetic and dramatic structure, the character and purpose of its unknown author, and its place in Hebraic and ancient literature and in world literature as a whole.

The contributors particularly deal with the fundamental question Job has raised through the ages: the question of "the ultimate mystery of man's existence"—whether evil is consonant with meaningful existence.

Arts Sampler from Southeast Asia by JEANNUE CARRUTHERS. Friendship Press. 1968. 26 pp. \$1.50.

Dramatic photographs, penetrating background text, and authentic Asian music (a record is inserted) combine in this book to strike to the heart of three ancient cultures. The arts of the Philippines, Indonesia, and Thailand—and the Christian church's contributions to them—are brought alive in a wide-ranging collection of art resources.

Let's Face It by BRUCE SHELLEY. Moody Press. 1968. 127 pp. 50 cents.

A small devotional book in two parts: Facing Existing Moods and Facing Deadly Sins. Moods are: Discouragement, Emptiness, Loneliness, Grief, Guilt and Death. Deadly Sins are: Greed, Sloth, Lust, Envy, Anger, Gluttony and Pride.

Jonah: The Reluctant Prophet by WILLIAM L. BANKS. Moody Press. 1968. 123 pp. 95 cents.

A short, paperback commentary on the book of Jonah. Concise, helpful for the reader who does not wish an in-depth study.

Life in the American Army from the Frontier Days to Army Distaff Hall by MAUREE P. MAHIN. Baker-Webster Printing Co. 1967. 230 pp. \$7.95.

Privately printed. Order from the author Mrs. Mauree P. Mahin, 6200 Oregon Ave., Washington, D. C. 20015. Army life as viewed by a lady who has been an Army daughter, wife, and mother. Her memoirs stretch from frontier days to the present. An interesting narrative for all families who have known military life.

Highlights of Christian Missions by HAROLD R. COOK. Moody Press. 1968. 256 pp. \$4.95.

Church members at large are not familiar with the missionary enterprise. This book is the course used at Moody Bible Institute to acquaint students with the missionary scene at large, past and present. It is not for those called to the field alone but for all persons; and it is not designed to cover all mission fields in detail; but it is to present a broad panoramic view—a unified picture in bold outline.

Recreation for Retarded Teenagers and Young Adults by BERNICE WELLS CARSON and DAVID R. GINGLEND. Abingdon. 1968. 316 pp. \$4.95.

Recreation is one of the ways retarded teen-agers and young adults grow and develop. The authors of this book suggest new avenues of recreation that will strengthen existing programs and stimulate new programs for making the lives of retarded teen-agers and young adults meaningful as well as pleasant. The book summarizes basic social and physical needs of retardates at this age level.

Man's Responsibility by WILLIAM OSBORNE. Philosophical Library. 1968. 258 pp. \$6.00.

The purpose of this study is to discover the theologies of vocation expressed within the literature of major conferences of the contemporary ecumenical movement. The book asks questions such as the following: What is Christian vocation? To what

specific task is the Christian called? How do vocational doctrines which may seem relevant today relate to those expressed in biblical and other historical theologies? What is man's responsibility and how does he carry it out?

Christmas Eve. Dialogue on the Incarnation. by FRIEDRICH SCHLEIERMACHER. John Knox Press. 1967. 91 pp. \$1.75.

This Dialogue—it could almost be called a drama—was written by Schleiermacher during the Christmas season of 1805. It was conceived by the German theologian in a "sudden inspiration" and written quickly and then sent to the printer during the three weeks before Christmas. It has been translated from the German by Terrence N. Tice. The author draws out the wonder, gaiety, and hope of Christmas; and shows that the Incarnation uniquely occurred in the life of one Man, and that through him a new life with God is possible for all men.

God in My Day by GLENN H. ASQUITH. Abingdon. 1967. 159 pp. \$2.95.

In his Preface, Dr. Asquith points out that one day is very much like the whole of life...awakening is much like birth and sleep at night is much like death... So "this book has the dual purpose of exhibiting the fascination and worth of one day while leading the reader through the vicissitudes of his whole existence." The 52 meditations here presented point out the exciting possibilities in even the most humdrum routines and illuminate the ordinary events of life.

From Call to Service by GLENN E. WHITLOCK. Westminster. 1968. 122 pp. \$1.85.

The subtitle to this book is "The Making of a Minister." There are three phases of the ministerial calling discussed: One, the theological basis of the call to the church-directed ministry. Two, the ministerial candidate. Three, the structure for the fulfillment of ministry.

Little Foxes That Spoil the Vine by W.B.J. MARTIN. Abingdon. 1968. 127 pp. \$3.00.

The author tells how William Temple once heard a sermon on the text, "Though your sins be as scarlet, they shall be as white as snow." Temple found himself unmoved. "Alas, my sins were not scarlet, they were gray—all gray." This is what Martin writes about—"the little foxes that spoil the vine"—failing to mind your own business, careless listening, boredom, careless talk, the roving eye, and the like. And the author writes well!

Hostile Skies by JAMES J. HUDSON. Syracuse University Press. 1968. 338 pp. \$10.95.

A combat history of the American Air Service during World War I. In 7 months, from April to November, 1918, the American Air Service grew from a poorly equipped, unorganized branch of the U.S. Expeditionary Forces to a fighting unit equal to its opponent in every way.

This book details the actual battle experiences of the men and boys who made up the service squadrons at the front. The author combines straightforward historical exposition with a colorful written narrative based on eyewitness accounts.

Grace Is Not a Blue-Eyed Blond by R. LOFTON HUDSON. Word Books. 1969. 158 pp. \$3.95.

This book is not all about grace—just the first chapter. In general the author discusses "the way one believer sees some of the complex problems of trying to be a follower of Christ today." Some of those problems are sin, hypocrisy, temptation, friendship, love, forgiveness, courage, etc. The author writes well and his suggestions are helpful.

Cracks in the Steeple by GERRY BLUMENFELD. World. 1967. 128 pp. \$3.50.

The subtitle of this book is: "Everyman's Book of Catholic Humor." The foreword is by the late Bob Kennedy who says:

The gift of humor occupies an im-

portant place in all our lives. It keeps us from taking things, including ourselves, too seriously. Without it, life would be drab indeed.

This book treats life with a light and witty touch and should brighten the lives of all its readers.

Theological Explorations by PAUL M. VAN BUREN. Macmillan. 1968. 181 pp. \$4.95.

In eight essays, previously published, Van Buren explores theology itself. "The question lying behind each of these essays is this: if there is a human activity in our time which we may call theology, of what sort is it? What is the character of the theological enterprise in our present situation?"

In the first essay Van Buren states what he as a theologian is trying to do: "I am trying to see the role and nature of theology in the context of the plurality and relativity of contemporary culture."

Nine Roads to Renewal by WALDEN HOWARD. Word Books. 1967. 162 pp. \$3.50.

The blurb on the cover of this book reads: "A Handbook for Dissatisfied Churches." Many Christians are dissatisfied because they have not experienced the Christian life in depth. The nine stories told in this book are of groups of people who have discovered the way out of dissatisfaction—a three-dimensional life-style.

Poverty: Power and Politics. Edited by CHAIM I. WAXMAN. Grosset & Dunlap, Inc. 1968. 330 pp. \$6.95.

Few domestic issues in recent years have attracted more attention—or aroused more controversy—that the Federal Government's War on Poverty. The War is now three years old. Who is winning? Sociologists, educators, and social workers, based inside the program and out of it, agree on one point: it is not the poor (these are the author's words).

Why and how the War on Poverty has

failed is the subject of this anthology. It is a comprehensive book, informative and timely. And it deals with a vitally important issue which touches everyone living in America today.

Best Sermons. Edited by G. PAUL BUTLER. Trident Press. 1968. 409 pp. \$7.95.

This is the tenth volume in a series that was begun 25 years ago when Paul Butler began to edit *Best Sermons*. During the years he has read over 100,000 sermons. For this volume he has read over 8,000 sermons and selected what he considered to be the best. There are 52 sermons and they are a representative cross section of the current religious thinking and practice. Among the contributors are: James S. Stewart; Ralph Sockman; Gerald Kennedy; Eugene Carson Blake; Norman Vincent Peale; and many others.

Ventures in Mission by PAUL O. MADSEN. Friendship Press. 1968. 159 pp. \$1.50.

Paul Madsen has penned an excellent book on "new forms of mission." In his own words he says: "This book is about adventure—about the encounter of men with men, men with society, men with urbanization and industrialization, men with the institutional church" (p.9). In each case, the author outlines the problem, describes the experimentation taking place, and suggests the possible future and potential success of the work he describes.

Building a Christian Marriage by WILLIAM E. HULME. Augsburg Publishing House. 1968. 120 pp. \$1.95.

This volume expertly examines the husband-wife relationship in light of the complementary rather than the competitive aspects. According to Dr. Hulme, both head and heart are needed for a happy, successful marriage, with the husband in the "headship" role and the wife taking the "heartship" part. It is this balance that provides the kind of atmosphere to bring up children. Typical cases are cited by the author as he

explains some of the stumblingblocks of marriage and how to surmount them.

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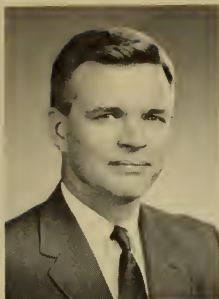
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The people who live in darkness
will see a great light (Matthew 4:16 TEV).

SEASON'S GREETINGS

from the Executive Secretary and Staff
of the
General Commission on Chaplains and
Armed Forces Personnel

